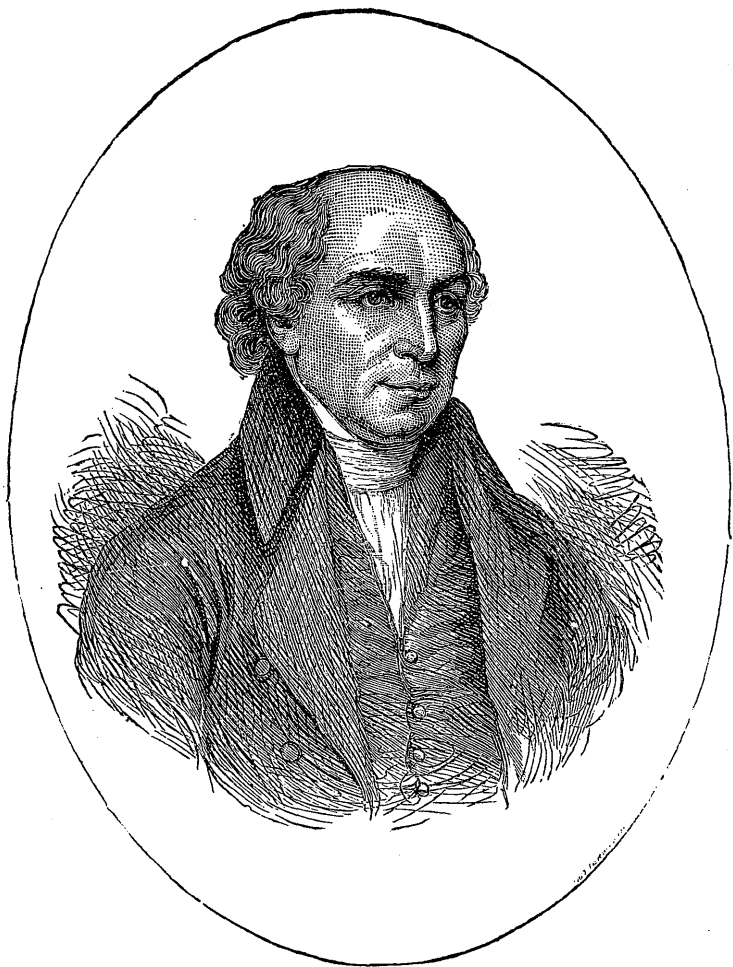


The logo consists of a black rectangular background. Inside this background is a white double-line rectangular border. Centered within this border is the text "THE UNIVERSITY OF CHICAGO LIBRARY" in a white, serif, all-caps font.

THE
UNIVERSITY
OF CHICAGO
LIBRARY



WILLIAM CAREY.

"EXPECT GREAT THINGS FROM GOD; ATTEMPT GREAT THINGS FOR GOD."

BIOGRAPHICAL AND LITERARY NOTICES

OF

William Carey, D.D.,

THE ENGLISH PATRIARCH OF INDIAN MISSIONS

AND THE

FIRST PROFESSOR OF THE SANSKRIT AND OTHER ORIENTAL
LANGUAGES IN INDIA.

Taylor, John, comp.
" COMPRISING

*Extracts from Church Books, Autograph MSS.,
and other Records.*

ALSO

A LIST OF INTERESTING MEMENTOES

CONNECTED WITH CAREY.

*With Bibliographical Lists of Works relating to, or written by Carey;
and pertaining to Baptist Missions in the East, etc.*

And Addenda.

Portrait and Illustrations of places Associated with Carey.

Northampton;

THE DRYDEN PRESS, TAYLOR & SON, 9 COLLEGE STREET.

London:

ALEXANDER & SHEPHEARD, 21 FURNIVAL STREET, E.C.

—
1886.



WILLIAM CAREY.

"EXPECT GREAT THINGS FROM GOD; ATTEMPT GREAT THINGS FOR GOD."

BIOGRAPHICAL AND LITERARY NOTICES

OF

William Carey, D.D.,

THE ENGLISH PATRIARCH OF INDIAN MISSIONS

AND THE

FIRST PROFESSOR OF THE SANSKRIT AND OTHER ORIENTAL
LANGUAGES IN INDIA.

Taylor, John, comp.
" COMPRISING

*Extracts from Church Books, Autograph MSS.,
and other Records.*

ALSO

A LIST OF INTERESTING MEMENTOES

CONNECTED WITH CAREY.

*With Bibliographical Lists of Works relating to, or written by Carey;
and pertaining to Baptist Missions in the East, etc.*

And Addenda.

Portrait and Illustrations of places Associated with Carey.

Northampton;

THE DRYDEN PRESS, TAYLOR & SON, 9 COLLEGE STREET.

London:

ALEXANDER & SHEPHEARD, 21 FURNIVAL STREET, E.C.

—
1886.

BV3269

.C3T24

The Dryden Press.

TAYLOR & SON,
PRINTERS,
9 COLLEGE STREET, NORTHAMPTON.





PREFACE.

THE following pages are offered as a contribution to Missionary Literature: giving, as they do, authentic notes of the early missionary efforts made in Northamptonshire; and shewing the wealth of material available to the seeker for a record of Christian Missions. Many of these memoranda have been only known heretofore to a few connected with the individual churches whose records are now laid under contribution, and have never before been printed. Other extracts, pertaining to the life of Carey, are obtained from bye-paths of literature not accessible to the general reader; and these, it may be hoped, will help in the presentation of "so fine a subject to encourage the friends of Christian Missions, and to inspire young men with a spirit of persevering labour in the cause of Missions."

The notices, though ample, must not be considered as exhaustive of the subject; had time permitted much more might have been accomplished. The references will be helpful and suggestive to students of history. The editions quoted are the earliest we have been able to consult.

Our best thanks are due to the Revs. Dr. Angus, of Regent's Park College; Dr. Culross, of Bristol College; Dr. George Smith, of Serampore House, Edinburgh; J. B. Myers, of the Mission House; The Religious Tract Society; The British and Foreign Bible Society; Revs. J. T. Brown, C. B. Lewis, J. Thew, T. Martin; John Walcott, Esq., Edinburgh; T. Cooke, Esq., of Leicester; R. Cust, Esq., of London; and many other gentlemen who have rendered valuable assistance.

We are indebted to the Committee of the Religious Tract Society for the portrait of Dr. Carey, with permission for its use; and to Mr. Stevenson for the tracings of the sketches.

JOHN TAYLOR.

Northampton,

May, 1886.



CONTENTS.

	<i>Page.</i>
Extract from College Lane Church Book	1
Extracts from Dr. Ryland's Text Book	1
Extracts from the Olney Church Book	1
Extracts from the Moulton Church Book	2
Letter of Request on behalf of the Church at Moulton	3
Letter from Dr. Carey on behalf of the Church at Moulton	5
Extracts from the Harvey Lane Church Book, Leicester	6
Breviates—The Northamptonshire Association of Baptist Churches	8
Formation of the Baptist Missionary Society	
Charge to the Missionaries at the Parting Meeting at Leicester	
Supplies for the Brethren in India	
Extract from a Letter to Dr. Ryland	9
Extract from Baker's History of Northamptonshire	10
Extract from Gardiner's Music and Friends	16
Extract from William Carey. By James Culross, D.D.	16
Carey's Dismission from Hackleton	
Copy of Letter from Mr. Carey to his Father	17
Copy of Letter from Dr. Carey to his Sisters	18
Copy of his Last Will.	18
Copy of Marriage Agreement Paper	20
Extract from a Letter from the Rev. J. B. Vincent	21
Minute on the Records of the Baptist Missionary Society	21
Account of Dr. Carey's Death in the Religious Tract Society's	
Report for 1835	22
Memorial adopted by the Committee of the British and Foreign	
Bible Society on the Death of the Rev. Dr. Carey	23
Memorial Stone upon the Site of Dr. Carey's Birth-place	24
Epitaph on Tombstone to the Memory of Dr. Carey's Father	24
Inscription on Tablet in Belvoir Street Chapel, Leicester	25
Inscription on Tablet in Moulton Chapel	25
Portraits of Dr. Carey, &c.	26
Autograph MSS. of Dr. Carey	26
Articles at the Baptist Mission House, London, relating to Carey	27
Dr. Carey's Sign Board	28

	<i>Page.</i>
The Bust of Dr. Carey	29
Commemorative Medals	29
Life of David Brainerd	30
Hall's "Help to Zion's Travellers"	30
The First Missionary Collection	30
Subscriptions and Expenditures of the First Year of the Baptist	
Missionary Society, 1792, 1793	31
Extracts from the Diary of Dr. Ryland	33
The Daisy, by James Montgomery	34
Extract from Speech by Dr. Ryland	36
Extract from a Letter to Mr. Sutcliff	36
Extract from Letter of Mr. Carey to his Wife	37
Extracts from the Journal of the Asiatic Society of Bengal	37
Extract from the Journal of the Agricultural and Horticultural	
Society of India	38
Extract from Memoir of William Yates, D.D., of Calcutta	39
Copy of Letter from the Rev. John Mack	40
"The Consecrated Cobbler"	40
Extract from the Baptist Reporter, July, 1844	79
Extract from the Freeman, March 20, 1885	81
Extract from the Northampton Guardian, March 28, 1885	82
Silk Scarf Presented to Dr. Carey, in the Baptist College, Bristol	82
Dr. Carey Visited by Alexander Duff	82
Appointed to the College of Fort William	83
William Wilberforce on Carey	84
Money Estimate of his Life	85
His Influence as the Founder of Modern Missions	86
Father of the Second Reformation	87
His Last Letter	87
His Death	87
Vernacular Translators of the Bible	88
Thirty-Six Translations of the Bible, made and edited by	
Dr. Carey at Serampore	89
The Bible in Bengali	90
The First Copy presented to Earl Spencer.	
Latest Justification of Carey's Pioneer Work	91
Commencement of the Translation of the Scriptures into the	
Native Languages	92
Carey first Proposes the Oriental Translations to the British and	
Foreign Bible Society	93
The First Printer's Bill for the Translations	95
Historical Table of Languages and Dialects in which the Trans-	
lation, Printing, or Distribution of the Scriptures have been	
issued by the Serampore Mission	96

	<i>Page.</i>
The Library of Lord Spencer at Althorp	97
Dr. Carey and the Bengali Version of the Scriptures	98
Laborious Work of a Translator	98
Dr. Wenger on the Translations of Dr. Carey	99
Extracts from Letter from Mr. Carey, 1795	100
Education of the Girls and Women of Bengal	101
Estimate of Carey's Genius and Influence	101
The Showboard of Dr. Carey	102
The Life of Dr. Carey — Letters from the King of Denmark, Dr. Allon, and Rev. C. H. Spurgeon	103
MS. of Dr. Carey on the Psalter	104
The Baptism of Dr. Carey in the River Nene	105
BIBLIOGRAPHICAL LIST OF WORKS RELATING TO WILLIAM CAREY	41
BIBLIOGRAPHICAL LIST OF THE WRITINGS OF DR. CAREY AND REPLIES TO THEM; WITH TRANSLATIONS ISSUED BY THE SERAMPORE MISSIONARIES	51
BIBLIOGRAPHICAL LIST OF WORKS PERTAINING TO BAPTIST MISSIONS IN THE EAST, ETC.	63
BOOKS IN THE BRISTOL COLLEGE LIBRARY	107



List of Illustrations.

Portrait of Dr. Carey.

Birthplace of Dr. Carey at Paulerspury.

Edmund Carey's Cottage and School, Paulerspury.

Castle Hill Chapel.—“Auncient Castle Ruynous.”—The Nene
where Carey was Baptized.

Carey's College, Hackleton.

Carey's Cottage and School, Piddington.

Carey's House, Moulton.

Carey Chapel, Moulton.

Harvey Lane Chapel, Leicester.

College Lane Chapel, Northampton.

House at Kettering in which the Baptist Missionary Society was
formed, Oct. 2, 1792.

Facsimile of Dr. Carey's Signboard.



List of Subscribers.

Rev. J. T. Brown, Northampton.
Dr. Angus, Regent's Park College. (2 copies.)
Rev. C. H. Spurgeon, Metropolitan Tabernacle.
Dr. Culross, The Baptist College, Bristol
Dr. Alfred Hawkes, Liverpool. (6 copies)
Sir Henry Dryden, Bart., Canon's Ashby
Rev. Geo. Patterson, Dewsbury House, Pocklington.
Free Church of Scotland's Foreign Missions Library, Scotland.
Mr. D. J. Crossley, Falling Royd, Hebden Bridge.
Sir Morton Peto, Bart., Tunbridge Wells.
Rev. E. Parker, Baptist College, Manchester. (2 copies.)
Mr. A. H. Baynes, the Mission House. (2 copies.)
Rev. J. B. Myers, the Mission House.
Rev. W. A. Wicks, Moulton.
Mr. J. L. Gallard, Towcester.
Rev. J. Litchfield, Kingsthorpe.
Rev. C. Williams, Accrington.
Rev. S. S. Alsopp, Burton-on-Trent.
Mr. C. A. Markham, Sedgebrook
Rev. J. R. Godfrey, Barlestone.
Mr. J. Longland, New Swindon.
Rev. W. Heaton, Leeds.
Rev. B. P. Pratten, Haslemere.
Rev. E. Medley, Nottingham.
Rev. T. H. Martin, Bradford.
Rev. G. Jarman, Knowle, Bristol.
Rev. W. T. Henderson, Stamford Hill.
Rev. J. Jenkyn Brown, Birmingham.
Rev. Isaac Levinsohn, Lee, London.
Rev. W. Carey, M.B., Hounslow.
Rev. D. R. Owen, Clipstone.
Rev. G. H. Rouse, Baptist Mission House.
Mr. B. Percival, Kettering.
Mr. T. K. Curtis, Brackley.
Rev. E. R. Broom, Milton.
Mr. S. Hicks, Bugbrooke.
Mr. H. W. Jepson, Towcester.
Rev. H. B. Robinson, Kettering.
Mr. T. Wright, Olney.
Mr. T. Jesson, Great Houghton

Northampton.

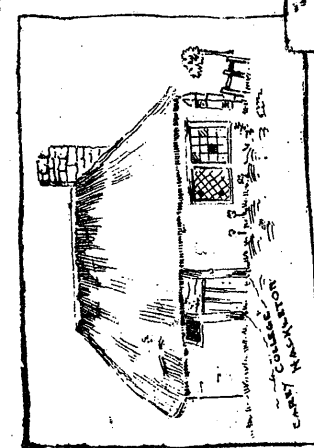
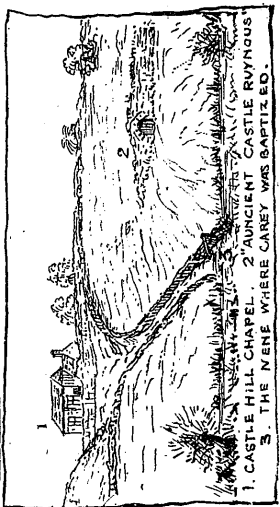
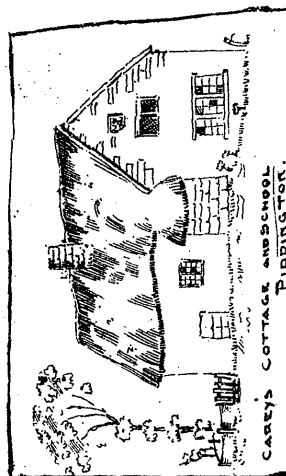
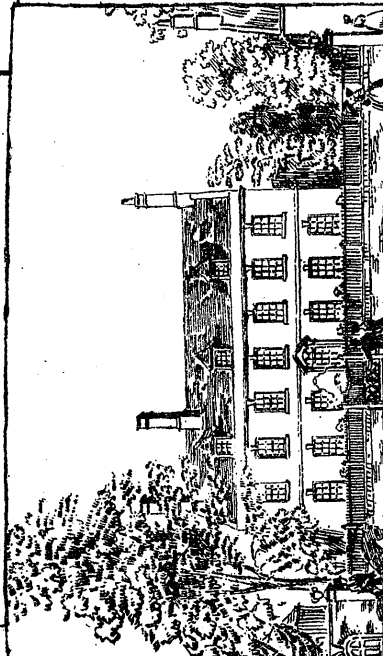
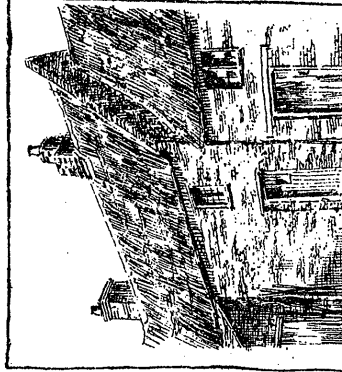
Mr. Joseph Allen
Mr. S. Beattie
Mr. W. Billingham
Mr. R. Brice, Jun.
Mr. F. Darby
Mr. T. Dyer
Mr. J. Foddy
Rev. T. Gasquoine, B.A.
Mr. T. J. George, F.G.S.
Mr. John Gibbs
Mr. W. M. Hasdell. (2 copies.)
Mr. John Johnson
Mr. Edmund Law, F.R.I.B.A.
Mr. G. Longland
Rev. T. Martin
Mr. H. M. Mawby
Mrs. L. W. Moore
Mr. Jonathan Robinson
Mrs. Shipman
Mr. R. Timms
Mr. Francis Tonsley
Miss M. Williams
Mr. John Blackwell
Mrs. Lloyd
Mr. J. S. Blackwell
Mr. E. Pugh
Mr. T. Purser

List of

Mr. D. Sheffield, Earls' Barton.
 Mr. M. P. Manfield, Northampton.
 Mr. T. Osborn
 Mr. W. Coulson, J.P.
 Dr. Clifton
 Mr. E. Randall
 Rev. T. Arnold
 Rev. J. J. Cooper
 Mrs. John Perry (2 copies.)
 Mr. J. Shuttleworth
 Mr. R. Brice, Sen.
 Mr. M. Holding, F.R.I.B.A.
 Mrs. S. Hull, Leicester
 Mr. J. Y. Carryer, Leicester
 Dr. H. E. Clarke, Glasgow
 Mr. J. Westley, Grafton House, Bli
 Mr. J. Hunt Cooke, Editor of *Free*
 Rev. Carey Hood, Coventry
 Mr. J. W. Clark, Leicester
 Rev. A. C. G. Rendell, Earls Barton
 Mr. J. T. Page, Islington
 Mrs. E. Ryland Trestrail, Clifton,
 Mr. Joseph Roper, Leicester
 Rev. W. J. Tompkins, Rushden
 Mr. R. Sanderson, Thrapston
 Rev. H. Isham Longden, St. Michael
 Northampton
 Mr. Ald. Tebbutt
 Mr. P. P. Perry, J.P.
 Mr. Robert Derby, J.P.
 Mr. R. Cleaver, J.P.
 Rev. J. Spanswick, Long Buckby
 Rev. T. Ruston, Long Buckby
 Mrs. John Brice, Dallington
 "Marianne Farningham"
 Mr. C. S. Robinson, Stoneygate, Le
 Mr. J. Line, Newport Pagnell
 Mr. W. Barton, Preston Deanery
 Mr. John Field, Ecton

List of Subscribers.

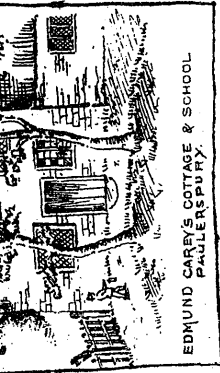
Barton.	<i>Northampton.</i>
Northampton.	Mr. F. G. Adnitt
	Mr. W. Jeffery
	Mr. F. A. Williams
	Mr. J. Trench
	Mr. W. Mobbs
	Mr. Alfred Perry
	Mr. E. Crick
pies.)	Mr. H. J. Bunting
	Mr. C. Dorman
B.A.	Mr. E. R. Carter
	Mr. A. E. Berrill
	Mr. H. J. Patrick
ester	Mr. Richard Oliver
ow	Mr. William Law
House, Blisworth	Mr. E. T. Partridge
tor of <i>Freeman</i>	Mr. Joseph Robinson
ntry	Mr. G. M. Tebbutt
ter	Mr. F. F. Wilkins
Earls Barton	Mr. S. Westley
on	Mr. J. S. Williams
l, Clifton, Bristol	Mr. W. D. Mayger
ester	Mr. Henry Martin
Rushden	Rev. T. Cavit Manton
pston	Rev. Henry Bradford
, St. Michael's,	Mr. Fred. Blacklee
	Mr. Tom E. Blacklee
	Mr. G. Whiting
	Mr. J. Higgins
	Mr. G. Higgins
	Mr. G. J. Phillips
g Buckby	Mr. George Bass
uckby	Mr. Joseph Thompson
gton	Mr. T. Smith
"	Mr. Robert Westley
eygate, Leicester	Mr. E. Bassford
agnell	Mr. Alfred Roberts
Deanery	Mrs. Millard
	Mr. J. Sears



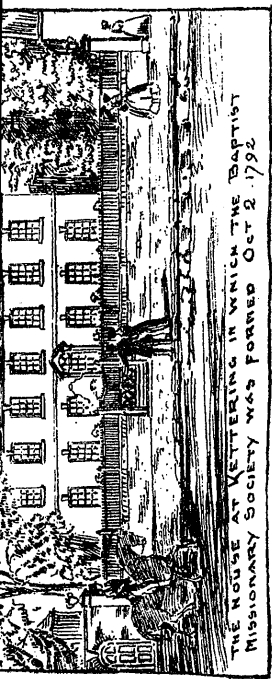
CAREY'S COTTAGE AND SCHOOL
PIDDINGTON.

1. CASTLE HILL CHAPEL. 2. ANCIENT CASTLE RUYNIOUS.
3. THE MENE WHERE CAREY WAS BAPTIZED.

CAREY'S COTTAGE
PIDDINGTON.



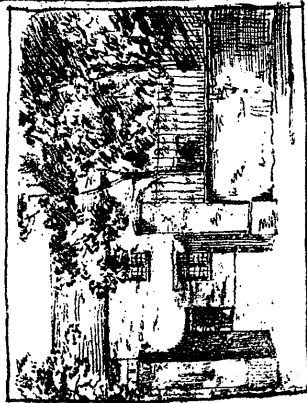
EDMUND CAREY'S COTTAGE & SCHOOL
PAULERSPURY.



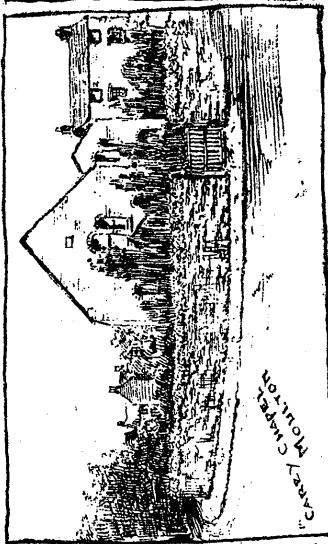
THE HOUSE AT KETTERING IN WHICH THE BAPTIST
MISSIONARY SOCIETY WAS FORMED OCT 2. 1792



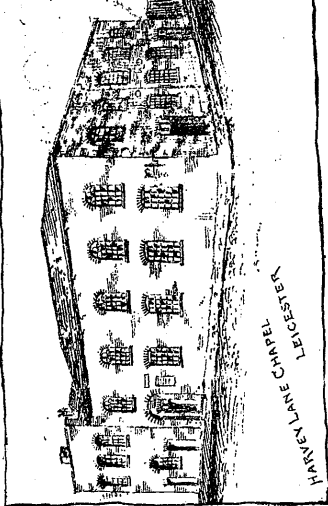
CAREY'S HOUSE-MOULTON



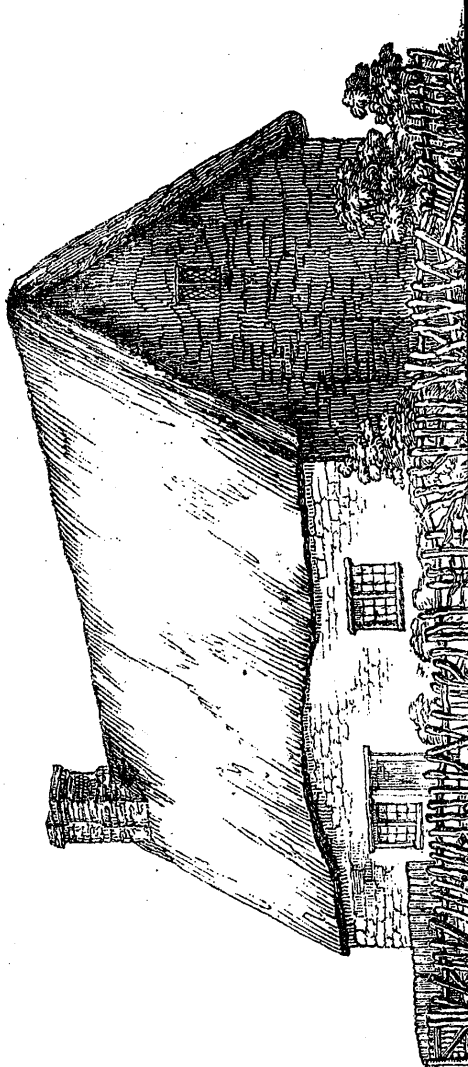
COLLEGE LANE CHAPEL NORTHAMPTON



CAREY CHAPEL
MOULTON



HARVEY LANE CHAPEL
LEICESTER





BIRTHPLACE OF DR. CAREY AT PAULERSPURY.

"In this village, in a cottage which has now disappeared, William Carey saw the light, 17th August, 1761. He was the first-born of five children, William, Ann, Mary, Thomas, and Elizabeth. Elizabeth, who bore her mother's name, died in infancy. The father, Edmund Carey—a short, dotty man—was a weaver, but succeeded to the united offices of village schoolmaster and parish clerk when his son William was about six years old. School-house and master's house stood end to end, with a bit of playground in front, in which grew two wide-spreading planes. The school forms were small trees, sawn down the middle, the flat side smoothed and turned upward, resting on legs as primitive as the body. The old man lived to complete his eightieth year. in 'honest repute' among his neighbours for 'the strictest integrity and uprightness,' 'a lover of good men,' and 'a great reader.' A gravestone in the churchyard recorded his death, June 15th, 1816."—*Dr. Culross.*





William Carey, the Missionary and Orientalist.

Extract from COLLEGE LANE CHURCH BOOK.

A List of Persons baptized by the Pastors of the Church in College Lane since June 8. 1781:

1783.
No. 20. Oct. 5. Mr. Carey a Member of the Church at Hackleton, now a Preacher since Pastor of the Church at Moulton, then at Leicester, now a most Labourous Missionary in the East Indies.
—D.D.

Extracts from DR. RYLAND'S TEXT BOOK.

[The texts from which the Dr. preached the Sunday he baptized Carey.]

1783.
Oct. 5. College Lane (M.) Matt. xix. 30. But many first shall be last & the last first.
College Lane (A.) Ps. li. 10. Renew in me a right spirit.
College Lane (Ev.) Ps. li. 10 do do

Extracts from the OLNEY CHURCH BOOK.

1785.
June 17. A request from William Carey of Moulton in Northamptonshire was taken into consideration. He has been and still is in connection with a society of people at Hackleton. He is occasionally engaged with acceptance in various places in speaking the word. He bears a very good moral character. He is desirous of being sent out from some reputable & orderly church of Christ, into the work of the Ministry. The principal Question

debated was "In what manner shall we receive him? by a Letter from the people at Hackleton, or on a profession of faith &c.?" The final resolution of it was left to another Church Meeting.

July 14. 1785. Ch. Meeting. W. Carey (see June 17) appeared before the Church, and having given a satisfactory account of the work of God upon his soul, he was admitted a member. He had been formerly baptized by the Revd. Mr. Ryland junr. of Northampton. He was invited by the Church to preach in public once next Lord's Day.

July 17. Ch. Meeting Lord's Day Evening. W. Carey, in consequence of a request from the Church, preached this Evening. After which it was resolved, that he should be allowed to go on preaching at those places where he has been for some time employed; & that he should engage again on suitable occasions for sometime before us, in order that farther trial may be made of his ministerial Gifts.

June 16. 1786. C. M. The case of Bro^r. Carey was considered, and an unanimous satisfaction with his ministerial abilities being expressed, a vote was passed to call him to the Ministry at a proper time.

Aug 10. Ch. Meeting. This evening our Brother William Carey was called to the work of the Ministry, and sent out by the Church to preach the Gospel, wherever God in his providence might call him.

April 29. 1787. Ch. M. After the Ord^e Our Brother Willm Carey was dismissed to the Church of Christ at Moulton in Northamptonshire, with a view to his Ordination there.

Extracts from the MOULTON CHURCH BOOK.

Mr. Carey came to Moulton Lady Day 1785 and left at Midsummer 1789= $4\frac{1}{4}$ years. Was at Leicester $3\frac{3}{4}$ years.

1786.

Nov. 2. Agreed universally to Call our Minister Mr Carey to the Office of Pastor, which was accordingly done—and Consented to on his Part.

1787.

Feb. 1. Mr. Carey agreed to accept our Call to the Pastoral Office.

May 3. At our Church meeting our Brother Wm. Carey was received by a letter of Dismission from the Baptist Church at Olney, in the Double Character of a Member and Minister and his Ordination was Settled or appointed to be on Wednesday Aug. 1 agreed that Mr. Ryland Jun^r shall ask the Questions Mr. Sutcliff preach the Charge Mr. Fuller to the people.

Aug. 2. Our Brother Wm. Carey having been yesterday ordained our Elder or Pastor we agreed to administer & receive the Lords supper next Lord's Day.

Oct. 4. Dinah Padmore, Dorothy Carey and John Padmore were received into our Communion and on Lords Day foll^g. Baptiz'd.

1789.

Apl. 2. Our Beloved Pastor who had been in Considerable straits for want of Maintenance informed us that the Church at Leicester had given him an invitation to make trial with them, on which account we appointed to meet every Monday Evening for Prayer on that affair.

May 7. Our Pastor informed us that he had accepted the Call to Leicester on which report we agreed.

Letter of Request on behalf of the CHURCH AT MOULTON.

To all those who are generously disposed to encourage the Publication of the everlasting Gospel ; with a View to the Honour of the Great Redeemer, and the Salvation of perishing Sinners, the following Case is humbly submitted.

Dear Brethren,

WE are a very poor Congregation of the Baptist Denomination, who assemble for Divine Worship at Moulton, near Northampton, and are possessed of a small old Meeting-House, which is exceedingly out of Repair, and one Side Wall is become so ruinous, that we are justly apprehensive it will be dangerous to meet there much longer. Besides, it has pleased God, since our present Minister came among us, to awaken a considerable Number of Persons to a serious Concern for the Salvation of their Souls ; and to incline many others to attend upon the Preaching of the Gospel ; so that for two Years past we have

not had Room sufficient to contain them, and we have Reason to believe that Numbers more would attend if we could accommodate them when they come. The Village is large and populous; many there, and in neighbouring Villages, seem inclined to inquire after the Truth. But we are all so poor, that, upon attempting a Collection among ourselves, we could raise but a few Shillings above Two Pounds. And yet the Affair is no longer a Matter of mere Expedience, but of Necessity, unless we would give up the Gospel, or run the Risque of being buried in the Ruins of our Building.—We have therefore been advised by our Friends, not only to repair, but enlarge the Place, which we intend to do to the Extent of nine Feet in the Width, which will make it thirty Feet Square; and as most of the Walls must come down, and the Roof must be new, we fear it cannot be done under the Expence of One Hundred Pounds, or upwards.

At the same time, the Peculiar Situation of our Minister, Mr. Carey renders it impossible for us to send him far abroad to collect the Contributions of the Charitable; as we are able to raise him but about Ten Pounds per Annum, so that he is obliged to keep a School for his Support: And as there are two other Schools in the Town, if he was to leave Home to collect for the Building, he must probably quit his Station on his Return, for Want of a Maintenance. If, therefore, God should put it into the Heart of any of our Christian Friends at a Distance to assist us in our Distress and Necessity, we would beg of them to remit the Money that they may collect for us, to the Care of the Rev. Mr. Ryland, in Gyles's-Street, Northampton.

Imploring the Blessing of God on all that may kindly relieve us in our low Estate, We are willing to subscribe ourselves

Your much obliged and affectionate Friends,

Signed in Behalf of the Church and
Congregation at MOULTON, in
Northamptonshire, April 23, 1787.

WILLIAM CAREY, *Minister.*

THOMAS TIFT, *Deacon.*

WILLIAM STAFFORD.

JOHN LAW.

JAMES DOVE.

WE, whose Names are under-written, believe the above Case to be truly represented, and worthy of Encouragement.

JOHN EVANS, *Northampton;*

ROBERT HALL, *Arnsby;*

ANDREW FULLER, *Kettering;*

JOHN RYLAND, *jun. Northampton;*

JOHN SUTCLIFF, *Olney;*

ALEXANDER PAYNE, *Walgrave;*

JOHN EDMONDS, *Guiltsborough;*

J. W. MORRIS, *Clipston;*

RICHARD HOPPER, *Nottingham;*

EBENEZER COOK, *Dunstable.*

Letter from Dr. Carey on Behalf of the CHURCH AT MOULTON.

To the Ministers and Messengers of the Baptist Churches associated at Kettering, May 27 & 28. [1788].

Dear Brethren,

We rejoice on account of the Arrival of the Annual Meeting because we trust that your united Efforts may be exerted to Consult of means and Measures for the Promotion of the Interest of our Glorious Saviour, may United fervent Prayers be Offered up and prove successful, may You yourselves set your Shoulders with redoubled Vigour to the Work of God in your several departments ; may all the Churches esteem the promotion of that Kingdom, as that to which all their undertakings are subservient, and during your Meeting may the Gracious Head of the Church afford His presence, and Command His blessing—there is much still to be done for God in this World, many Errors prevail and need to be made head against and, many Thousands still are perishing for lack of Knowledge,—this is a time in which there appears to be peculiar need for all to be well established and settled in the Glorious truths of the Gospel—all these things Call loudly upon us, upon you, and upon all the servants of the Lord Jesus, to watch, and Pray, and Strive with the greatest Diligence in the Ways & Work of God.

During the Last Year we have as a Church met with many things Pleasing & Encouraging, and with some of a Painful and distressing Nature ; through the Abundant mercy of God Peace and unanimity have prevailed amongst us thro' the Year and we have reason to be thankful that we have the Word Preached to our Satisfaction, and we hope to our Edification—at your Last Meeting we informed you that the increase of our Congregation and the ruinous state of our Meeting House rendered it necessary to pull it down and rebuild & Enlarge it, which we have accomplished, tho' we still have a very Considerable Debt upon us, Our new meeting is in general well filled, and a spirit of attention is kept up in our Congregation,—many from Neighbouring Villages seem dispos'd to attend, and Lectures at the Circumjacent Places are well attended. During the Year Sev'ral Young Persons have appeared Concerned for their Souls which Concern principally was in the Last summer, and they still afford Reason to hope that the work is of God, very little of an Enthusiastic Spirit appears in them, but the Convictions appear to be well grounded & rational—some instances of Very great distress, darkness and almost despair have appear'd in some who were under Concern a Year or two ago, but they appear to have a good effect ; altho' one or two of our

members seem to be but very little relieved—we have had Six added on Profession of Faith, who have been baptized. One of our members is dead, another we have been under the Disagreeable Necessity of Cutting off from our Communion for non-attendance upon the Word & Ordinances, she continued to excuse her Conduct but yet shew'd no Disposition to act otherwise—some likewise of whom we had hope last Year have deserted the Cause of God, and are become more awfully wicked than before their Convictions, the Monthly Meetings for Prayer are well attended, in general, and a Few Friends at Brixworth have lately set up a Monthly Meeting there on the same Plan.

We have reason to confess and deplore our own Barrenness, deadness, and unfruitfulness ;—Considering the great favours with which a Gracious and Compassionate God has visited us, we are entirely inexcusable, may we be duly Humbled, and earnestly excited to strengthen the things that remain that are ready to die. Pray for a Revival of Personal Religion amongst us, and may God be with you all. Wishing you the Greatest Blessings in the Lord we subscribe ourselves, (at a Church Meeting Call'd for that Purpose Lord's Day May 25, 1788)

Your affectionate Brethren and Friends,

WM. CAREY

Pastor

THOMAS TIFT

JOHN LAW

DANIEL WARD

WILLIAM LAW

ROBERT BYFIELD

EDWARD SMITH

THOS. LAW

WM. HORNE

JOHN PADMORE.

*Deacons
in Behalf
of the Church.*

Extracts from the HERVEY LANE CHURCH BOOK, LEICESTER.

June 22, 1789. Came to supply us, Revd. Mr. Carey, Pastor of a particular Baptist Church meeting at Moulton :—We understanding his intention of leaving them, gave him an invitation to supply us as a probationer ; to which he Complied.

At a church meeting Septr. 1789 as our Hearers increased so that we had not room for them to sit conveniently it was agreed to Build a Front Gallery, which was done by about Feby. 1790. This with the alterations of some of the Pews below cost about Ninety

eight Pounds. After we had applied to several Churches for assistance to defray this expense, in Vain, it was agreed to subscribe weekly among ourselves to pay off 60 Pounds which remained ; this was done by the Minister & many of the Members. Begun & fin^d. 1794

The following Names are taken from the old Church Book, which stand there as the signatures of those persons to the forgoing Covenant, which is also taken from the old Church Book.

Members Names	By whom Bapt ^d .	No.	Removed
Will ^m Carey	Rec ^d by letter	14	By Dismission to
	from Moulton		Mudnabatty, Bengal
	May 22, 1791		March 18, 1798.

On Tuesday May 24, 1791 Our Brother Wm. Carey was solemnly ordained to the Pastoral Office over this Church. Mr. Hopper of Nottingham proposed the Question to the People & Minister. Mr. Sutcliff of Olney Preached to the Minister, and Mr. Fuller of Kettering to the People and Mr. Ryland of Northampton prayed the Ordination Prayer.

[1792]—1793.

Sept^r., Oct^r., Nov^r., Dec^r. Jany, no Business of importance Except that Jany our Pastor gave us Notice that he should leave us in March, having engaged to go on a Mission to Bengal in the East Indies.

1793.

March 24. Mr. Carey our Minister left Leicester to go on a Mission to the East Indies, to take and propegate the Gospel among those Idolatrous & Superstitious Heathens. This is inserted to shew his Love to his poor miserable Fellow Creatures ; in this we concur^d. with him, though it is at the Expense of losing one whom we love as our own souls.

1795.

At our Church meeting Feby. 25 was finally concluded, the payment of sixty Pounds, the remaining expence of building a front Gallery, which was done by mutual weekly Contributions: which begun

1798. March 18 Church Meeting. By a letter from Mr. Wm. Carey (our former worthy Pastor, & whom we resigned to the Mission in Hindostan in Asia) we were informed that a small church was formed at Mudnabatty; & he wished a dismission

from us to it that he might become a member, & have also an opportunity of becoming its Pastor. We therefore agreed not only to send his dismissal but also to insert it at large in our Church Book, to preserve to posterity, the memory of an event, so pleasing and important; the planting of a Gospel Church in Asia.

The Church of Christ meeting in Hervey Lane Leicester, England in Europe; to the Church of Christ of the same faith & order, meeting in Mudnabatty, Hindostan in Asia, sendeth Christian Salutation.

Dear Brethren

As our Brother Wm. Carey, formerly our beloved Pastor requests a dismissal from us to you as a Member, we comply. We earnestly desire that he may be very useful among you both as a member & as a Minister. Though few in number may you be as a handful of genuine corn in Hindostan, which may fill all Asia with Evangelical fruit. The Lord has already done great things for you whereof you have cause to be glad, we hope ye will make it your great concern to prize & conform to the glorious Gospel & its holy institutions. That ye may be filled with Spiritual Light & Life & Joy; & abound in the practice of all the fruits of Righteousness is the ardent prayer of

Your affectionate Brethren in Jesus Christ
in behalf of the whole

Signed at our Church meeting March 18, 1798. By

Sam ^l Hull	} Members.	BENJAMIN CAYE	Pastor.
Josiah Gimson		{ FRANCIS PICK	} Deacons.
Peter Bedells			
John Johnson			
Henry Banks			
Joseph Perry		JOHN YATES	
Sam ^l Harris			
Edw ^d Payne			

BREVIATES. *The Northamptonshire Association of Baptist Churches.*

Formation of the Baptist Missionary Society.

1792. (Nottingham). Resolved, that a plan be prepared against the next ministers' meeting at Kettering, for forming a *Baptist Society for propagating the Gospel among the Heathens*. Brother Carey generously engaged to devote all the profits, that may arise from his late publication* on this interesting subject, to the use of such a society.

* An Enquiry into the Obligations of Christians, to Use Means for the Conversion of the Heathens. *Leicester, 1792.*

Charge to the Missionaries at the Parting Meeting at Leicester.

1793. (Northampton). That having been disappointed respecting the Preparation of the CIRCULAR LETTER, through our Brother Carey's call to the *East-Indies*, a Copy of the *Charge to the Missionaries*, and of the *Letter to the Indian Christians*, be printed, instead of the epistolary address, and a short letter only be prefixed, tending to excite increasing zeal for the propagation of the Gospel.

Supplies for the Brethren in India.

1794. (Sheepshead). Brother Fuller having been lately in London, collecting for the Mission, gave a short account of the kind treatment he had received from gentlemen of different denominations; and of his having, with the advice of some of the London ministers, sent out a parcel containing fresh supplies for our Brethren in India. It is with pleasure too we can inform the friends of the undertaking, that the captain, in whose ship they went out, has lately written a letter to a friend in Birmingham, in which he says, *he landed them all safe; and that they were met by Ram Ram Boshoo.*

*Extract from a LETTER TO DR. RYLAND.**

At the Association at Olney, [June 4, 5, & 6, 1782] when Mr. Guy [of Sheepshead] preached from [2 Peter III. 18.] "Grow in grace," &c., and you in the evening, the very first time that I heard you, from "Be not children in understanding;" I, not possessed of a penny, that I recollect, went to Olney. I fasted all day because I could not purchase a dinner; but towards evening, Mr. Chater, in company with some friends from Earl's Barton saw me, and asked me to go with them, where I remember I got a glass of wine. These people had been supplied once a fortnight by Messrs. Perry, Chater, and Raban, in rotation. Mr. C. advised them to ask me to preach to them. . . . I went to Barton; and the friends asked me to go again. Having thus begun, I continued to go to that place for three years and a half. I generally went on the Lord's-day morning, and returned at night, as the distance was but about six miles. . . .

A sermon preached by Mr. Horsey, of Northampton, at the *rhanism* of an infant, and some conversation with Mr. Hunne, then on probation at Road, had drawn my mind to the subject of baptism; but I do not recollect having read any thing on the subject till I applied to Mr. Ryland, sen., to baptize me: he lent me a pamphlet, and turned me over to his son, who after some time baptized me.

* Memoir of William Carey, D.D. By Eustace Carey. 1836.

Extract from Baker's HISTORY OF NORTHAMPTONSHIRE. 1822-41.

WILLIAM CAREY, D.D. the patriarch of Indian missions, and the first Oriental professor of languages in India, a striking instance of innate talent and energy of character emerging from obscurity to eminence, was a native of this village [Paulerspury]. He was not improbably descended from James Cary who was curate from 1624 to 1630; if so, the family underwent a gradual deterioration. His grandfather Peter Carey may be presumed to have been respectably connected, and well educated from the peculiarly free and elegant style of his signatures in the register as parish clerk. His father Edmund Carey was originally a journeyman tammy weaver, and lived in the very humble cottage in Pury End represented in the accompanying vignette. *Here*, WILLIAM his eldest child by Elizabeth his (first) wife was born on the 17th of August 1761, and baptised on the 23d of the same month.* When he was about seven years old his father removed to the school house in Church End on being appointed parish clerk and schoolmaster, which united offices he filled in a manner which gained him the respect of his fellow parishioners for nearly half a century. The elementary instruction imparted by his father constituted the entire education of the future learned linguist. He early evinced a thirst for knowledge and a taste for nature; and his hours of relaxation, instead of being devoted to customary amusements, were spent in the school room or the garden. His sister Mary, adverting to his childhood remarks, "I was often carried in his arms on many of his walks; and I recollect even now with what delight he used to shew me the beauties in the *growth of plants*. When a boy, he was of a studious turn, and fully bent on learning, and always resolutely determined never to give up any point or particle of any thing on which his mind was set, till he had arrived at a clear knowledge and sense of his subject. He was not to be allured or diverted from it; he was firm to his purpose and steady in his endeavour to improve." His term of pupilage was as limited as his means of improvement; for at the age of fourteen years he was bound apprentice to a shoemaker at Hackleton. In the year 1783, when his religious principles had been decidedly formed, he joined the dissenters of the Baptist denomination, and was publicly baptised at Northampton in the river Nen near Scarlet well by the late Dr. Ryland. He was soon after induced, at the suggestion of some of his religious friends, to commence village preaching, but without renouncing his manual occupation; and persons are still living who remember seeing him on his Saturday walk to his employer at Northampton, bearing on his back the produce of

* Par. Reg.—"William son of Edmund & Elizabeth Carey. Aug: 23."

his weekly labour. In 1786 he settled at Moulton as pastor of a small Baptist congregation, and opened a village school as a means of increasing his narrow income which was much below £20 per annum. He is said to have constructed a globe of *leather*; and whilst pointing out the different nations to his pupils as he naturally mentioned the religion of each—"These are Christians and these are Mahometans, and these are *Pagans*, and *these* are Pagans,"—it forcibly struck him "I am now telling these children as a mere fact, *that* which is a truth of the most melancholy character." Thus was he led to the train of thought which produced his "Inquiry into the obligations of Christians to use means for the Conversion of the *HEATHEN*; in which the religious state of the different nations of the World, the success of former undertakings, and the practicability of further attempts, are considered." Diffidence, combined with poverty, however, delayed the publication until 1792; and meantime in Sept. 1790 he had undertaken the pastoral charge of the Baptist congregation at Leicester. Not content with advocating through the press the necessity of missionary exertions, he rested not till he had inspired his religious connections with similar views, and on the 2d of Oct. 1792 the ministers of the Northamptonshire and Leicestershire association assembled at Kettering, formed themselves into a Baptist Missionary Society. The consequent mission to India originated, says Dr Ryland, "absolutely with Carey;" and in June 1793 he sealed the sincerity of his zeal by embarking for India; and so devoted was he to his great work that some years after he had engaged in it he wrote to a friend "I would not change my station for all the society in England, much as I prize it; nor indeed for all the wealth in the world. May I but be useful in laying the *foundation* of the church of Christ in India, I desire no greater reward, and can receive no higher honor." He arrived in Bengal in November with Mr. Thomas his associate, who died soon after. The small investment which they brought for their establishment was unfortunately sunk in the Hooghly with the boat which contained it, leaving Carey with his wife and children in a state of comparative destitution amidst strangers in a foreign country. Thus desolate, he erected a temporary dwelling or hut, intending to support his family by the cultivation of land, but in March 1794 he undertook the charge of an indigo factory near Malda. In this neighbourhood he founded schools and preached as opportunities served. He relinquished his appointment there towards the close of 1799, and in January following finally fixed his residence at the Danish settlement of Serampore, a place which has since derived its principal celebrity from being the seat of this mission.

Dr. Carey's aptitude for acquiring languages was his most wonderful natural endowment. Without the advantages of a classical education and whilst struggling with poverty, supporting himself first by manual exertion and then as a village pastor and schoolmaster, by dint of unaided application he enabled himself, before he left Moulton, to read his Bible in the Latin, Greek, Hebrew, French, Italian, and Dutch languages! This peculiar faculty of his mind was of incalculable service to the Missionary cause. On his arrival in India he naturally applied himself to the Bengalee, the native tongue of the district in which he was situated; and in 1796 he added the study of the Sungskrit, the grand root of all the Eastern dialects. By the close of 1799 he had nearly completed the translation of the holy Scriptures into the Bengalee; on the 16th of May 1800 the first sheet of the New Testament was struck off at the Serampore press, and in rather more than thirty years he lived to see, principally through his instrumentality, the whole or portions of the Sacred Text translated and printed in forty different dialects.

In 1801 his high reputation obtained him the honor of being the first professor of the Sungskrit, Bengalee, and Mahratta languages in the college of Fort William at Calcutta founded by marquis Wellesley, the governor-general. Though the liberal salary of £1500 per ann. was attached to the triple chair, his friends had great difficulty in prevailing on him to accept it; and the whole surplus of the income, beyond his necessary expenses, he nobly devoted to the great object to which he had consecrated his life. About the year 1805 he received a diploma from one of the Scotch universities, as doctor of divinity. In the following year he was elected a member of the Asiatic society of Calcutta; and in 1823 was appointed Translator of the laws and regulations of the governor-general of India in council.

His philological contributions to Oriental literature were immense. In 1805 he published his Grammar of the Mahratta language, which reached a second edition (8vo). This was followed by the Sungskrit Grammar, 4to. 1806 and 1808. Ramayuna of Valmeeki in the original Sungskrit with a prose translation and explanatory notes; in conjunction with Dr. Marshman, 4 vols. 4to. 1806 to 1810. Mahratta Dictionary, 8vo. 1810. Punjabee Grammar, 8vo. 1812. Telinga Grammar, 8vo. 1814. Bengalee Dictionary, 3 vols. 4to. 1818. 2d ed. 1825. Bengalee Dictionary, 2 vols. 8vo. 1827 to 1830. The first volume consists of an abridgement of the 4to edition; the second vol. is a dictionary English and Bengalee by Mr. J. C. Marshman. Bengalee Grammar, 4th ed. Colloquies in English and Bengalee, 3d ed.

Bohtanta Dictionary, 4to. 1826. Bohtanta Grammar, in conjunction with Dr. Marshman. Kurnata Grammar To secure the gradual perfection of the translations from the Scriptures, he projected and with unwearied assiduity collected materials for *An Universal Dictionary of the Oriental Languages derived from the Sungskrit*; giving the different acceptations of every word, with examples of their application in the manner of Johnson, and then the synonyms in the different languages with the corresponding Greek and Hebrew terms, always putting the word derived from the Sungskrit term first, and then those derived from other sources. When this elaborate work was nearly completed, a fire broke out in Serampore and burnt down the printing office, destroying the impressions, together with the copy and other property.

The admiration of nature which shewed itself so strongly in his boyhood never left him in maturer life, and he found a grateful relief in botanical and agricultural pursuits, from the almost overwhelming pressure of his religious duties and philological studies. He had the choicest garden of any private European in India; and when Dr. Roxburgh returned to his native country, the keys of the government botanic garden were at his request committed to Dr. Carey, who in 1812 printed the *Hortus Bengalensis*, or catalogue of the plants in the Company's botanic gardens at Calcutta. The manuscripts of his friend Roxburgh were committed to his care, which he edited under the title of *The Flora Medica*, first in two volumes in 1821-1824; and afterwards in three volumes in 1832. The Agricultural and Horticultural society of India originated in the prospectus issued by Dr. Carey from the Mission house, Serampore, in 1820. When the first meeting was called, no one appeared excepting Dr. Marsham and another gentleman, but the plan was soon patronised by the marquis and marchioness of Hastings; Carey was for some time the secretary, and the institution is now in a flourishing state. To his exertions in the cause of humanity may be fairly attributed the prevention of infanticide and of persons devoting themselves to death at Sangur island. In 1805 he memorialised government for the abolition of the suttees, or immolation of widows on the funeral piles of their husbands; and it was through his influence that the marquis Wellesley left a minute on retiring from the Indian government, declaring his conviction that suttees might and ought to be abolished; though it was not till December 1829 that the burning or burying alive of the Hindoo widow, was declared by the governor general in council to be *illegal*, a day never to be forgotten in India. The doctor took an

active part in the attempt to establish a *leper* hospital at Calcutta. The Benevolent Institution in the same city, for the education of the indigent and neglected Portuguese children, was established by the senior Serampore brethren in 1809, and has continued under their management to the present day; they are entitled also to the merit of opening the first schools for Hindoo females, and schools for boys have long been formed at their stations scattered over India.

Dr. Carey attained an age seldom reached by Europeans in India; and, though three several times he suffered attacks of fever which threatened his removal from the world, his invaluable labours were extended even beyond the allotted span of "three score years and ten." His health had been gradually declining from the autumn of 1833, but he was only confined to his couch for about a month prior to his decease—suffering no pain, and retaining his faculties to the last, he frequently declared he had not a wish left unsatisfied, and closed his long and useful life on the 9th of June 1834, in the seventy-third year of his age. He was thrice married: 1st. to Dorothy Plackett of Piddington; married there in May 1781, and died in 2d. Charlotte Amelia, daughter of the chevalier Rumohr by the countess of Alfelbt; married May 1808, and died 30th May 1821. 3d. Mrs. Grace Forbes, widow of — Forbes, esq. of Calcutta; married July 1822, and survives him. By his first wife he had three sons, and it is remarkable, if not an unique circumstance, that in a climate peculiarly trying to a British constitution, he was spared to see not only his children's children, but even the third generation.

At the first meeting of the Asiatic society of Calcutta after the doctor's decease, the bishop of the diocese moved the following tribute to his memory, which was carried unanimously: "The Asiatic society cannot note upon their proceedings the death of the rev. William Carey, D.D. so long an active member and an ornament of this institution, distinguished alike for his high attainments in the Oriental languages, for his eminent services in opening the store of Indian literature to the knowledge of Europe, and by his extensive acquaintance with the sciences, the natural history and botany of this country, and his useful contributions, in every branch, towards the promotion of the objects of the society, without placing on record this expression of their high sense of his value and merits as a scholar and a man of science; their esteem for the sterling and surpassing religious and moral excellencies of his character; and their sincere grief for his irreparable loss." Similar tributes of respect to his character, and acknowledgments of his invaluable missionary services, were entered

on the proceedings of the Baptist Missionary society, the Bible society, and other religious institutions in England. By his will, he utterly disclaimed all or any right or title to the premises at Serampore, called the Mission Premises, and every part and parcel thereof, and thereby declared that he never had or supposed himself to have any such right or title. And he bequeathed to the college of Serampore, the whole of his museum consisting of minerals, shells, corals, insects, and other natural curiosities; and a hortus siccus. Also the folio edition of Hortus Woburnensis which was given to him by lord Hastings; Taylor's Hebrew Concordance; his collection of Bibles in foreign languages, and all his books in the Italian and German languages. Before he was removed by death from the scene of his labors, he had the satisfaction of completing the final revision of his translation of the Scriptures in Bengalee and Sungskrit; of seeing the infant Christian church which he had planted, branched out into six and twenty others in connection with the mission; and of witnessing that extraordinary change in the moral and religious aspect of British India, to which, without detracting one iota from what is due to his able coadjutors, and other zealous labourers in the same field, he must be considered as having been the principal contributor. Those who are best acquainted with the history of modern missions, will be the most ready to assent to the justice of the eloquent eulogy pronounced on him by the late Robert Hall, who in his funeral sermon for Dr. Ryland, characterises Carey as "that extraordinary man who from the lowest obscurity and poverty, without assistance rose by dint of unrelenting industry to the highest honors of literature, became one of the first of orientalists, the first of missionaries, and the instrument of diffusing more religious knowledge among his contemporaries than has fallen to the lot of any individual since the reformation; a man who unites with the most profound and varied attainments, the fervour of an evangelist, the piety of a saint, and the simplicity of a child." There is an engraved portrait of the doctor, attended by his pundit, the use of which has been liberally contributed by Joseph Gutteridge, esq. of Denmark hill, near London, to the embellishment of this history of his native county.

Extract from Gardiner's MUSIC AND FRIENDS. 1838.

I well recollect Dr. Carey's coming to Leicester, in 1789. Born of humble parents, he was apprenticed to a shoemaker, and being of a studious and pious turn of mind, was chosen to preside over a small congregation of Baptists in Harvey-lane, Leicester. He lived in a very small house just opposite the meeting, which may now be

distinguished from the rest by its ancient appearance ; at that time it was the only one on that side of the street. I have seen him at work in his leathern apron, his books beside him, and his beautiful flowers in the windows. His turn for literature recommended him to the notice of Dr. Arnold, who gave him the use of his library ; and his taste for botany brought him acquainted with Mr. Robert Brewin. Dr. Carey was the first person who projected the Baptist Mission to convert the heathens in our eastern possessions ; and such were his ardour and hopes of success, though opposed by his wife, that he resolved to proceed without her, taking with him Felix, his eldest son. After having surmounted numerous difficulties, and got on board, he was ordered by government to leave the ship ; and but for his known good intentions, and simplicity of character, the whole of his goods would have been forfeited. His scheme was abandoned ; but fortunately a Danish ship, bound for Serampore, appeared in the river, "Which gave joy to their hearts," and he shortly sailed, with the whole of his family.

Extract from WILLIAM CAREY. By JAMES CULROSS, D.D. 1881.

In 1781 a small Church was formed at Hackleton consisting of nine members. Carey's name is third in the list.¹ He does not seem to have been much with them, being soon afterwards occupied in village preaching. Opposite his name in the church-book is the entry : "Whent away without his dismission." Several others "whent away" in the same manner. About the time when this little Church was formed, there was a considerable religious "awakening" in the neighbourhood, and prayer-meetings were more than ordinarily frequented. A sort of "conference meeting" was also begun, in which the members gave their thoughts on some passage of Scripture. Carey sometimes took part, "the ignorant people applauding," as he records, "to my great injury," and tempting him to self-conceit.

On the 10th of June, 1781, at Piddington Church, he married Dorothy Plackett, his employer's sister-in-law, and on Mr. Old's death soon after, he succeeded him in business, occupying a small neat house in the village, with a pleasant garden, to which he paid great attention.

¹ He had broken off from the Church of England some time previously without very clearly knowing why. The tenth name in the above list is that of William Manning, Carey's shopmate. The educational level of the little band may be judged from this entry : "The ordance of baptsom first instituted. Mr. Timson, of Earl Barton, first performed that ordance at Hackleton, July the 25, 1798." There had been an old meeting-house opened in the village as far back as 1767.

*Copy of LETTER FROM MR. CAREY TO HIS FATHER.**

Mudnabatty, Jan. 18, 1798.

We are, as you suppose, north of Calcutta, and near to the country of BOUTAN, generally called TIBET.

As you observe, provisions are cheap, but the number of servants which it is necessary to keep makes living here much dearer than in England. I am obliged to keep two Millers in my own family, for two persons are required in "grinding at the mill," which is turned by the hand, and the "women" here are chiefly employed in this business. Matt. 24. 41. I also keep a Baker, and a man to procure *toddy*, which we use instead of yeast. Toddy is the sap of the date-tree, and we get it from one, two, three or more miles distant. Also I keep a Cook; a *Khansaman*, viz. a kind of Butler; a *Matrany*, viz. a cleaner; and two *Bearers* who clean furniture, carry a *Chatta*, &c. It employs one man to go about the country to buy provisions, which are often brought from the distance of twenty miles; another man to keep the Poultry; another to keep the Cows; another the Hogs; and another to attend the Horse: for one man will not do all these things, nor any two of them. I am also obliged to keep a Washerman; a Brammhàn to teach me the language; a School-master whom I employ to teach the native children in the neighbourhood; and several Gardeners: so that though all necessaries do not cost above fifty Rupees per month, yet servants cost more than a hundred, and yet I have fewer than most other people have.

Indigo, like every thing else, as you observe, depends on the blessing of God; yet crops are not so precarious here as in England. Floods are the greatest destroyers we have to fear. This year has turned out well for Indigo, but bad for rice, the rains not having been so abundant; for rice must have continually four or five inches of water to grow in, or it is much injured.

You may be perfectly easy respecting my safety. There is no danger from the natives; they are not vindictive, and are very servile in their manners. Besides the greatest part of the inhabitants for many miles round us have some profit or pecuniary assistance to expect from the manufactory, either directly or indirectly.

Our family are all well. My youngest son, Jonathan, though not two years old, speaks the language fluently. Jabez speaks Bengallee, Hindostanee, and English, as do the other two elder sons. They all speak the country languages as well as the natives.

Your's, &c. W. C.

* Periodical Accounts Relative to the Baptist Missionary Society, 1800, vol. i.

Copy of LETTER FROM DR. CAREY TO HIS SISTERS.

Serampore, Sept. 25th, 1833.

My dear Sisters,

My being able to write to you now is quite unexpected by me, and, I believe, by every one else; but it appears to be the will of God that I should continue a little time longer. How long that may be, I leave entirely with him, and can only say, "all the days of my appointed time will I wait, till my change come." I was two months or more ago reduced to such a state of weakness, that it appeared as if my mind was extinguished; and my weakness of body and sense of extreme fatigue and exhaustion were such that I could scarcely speak, and it appeared that death would be no more felt than the removing from one chair to another.

* * * * *

I am now able to sit and to lie on my couch, and now and then to read a proof sheet of the scriptures. I am too weak to walk more than just across the house, nor can I stand even a few minutes without support. I have every comfort that kind friends can yield, and feel, generally a tranquil mind. I trust the great point is settled, and I am ready to depart; but the time when, I leave with God.

Oct. 3rd. I am not worse than when I began this letter.

* * * * *

I am your very affectionate brother,

WM. CAREY.

He continued with but little variation, until the 9th of June, 1834, when he slept in Jesus.

The COUCH on which this letter was written, and on which Dr. Carey died is now at the College, Regents Park.

The following is A COPY OF HIS LAST WILL.

I, William Carey, Doctor of Divinity, residing at Serampore, in the province of Bengal, being in good health, and of sound mind, do make this my last will and testament in manner and form following:—

First—I utterly disclaim all or any right or title to the premises at Serampore, called the Mission Premises, and every part and parcel thereof; and do hereby declare that I never had, or supposed myself to have, any such right or title.

Secondly—I disclaim all right and title to the property belonging to my present wife, Grace Carey, amounting to 25,000 rupees, more or less, which was settled upon her by a particular deed, executed previously to my marriage with her.

Thirdly—I give and bequeath to the College of Serampore, the whole of my museum, consisting of minerals, shells, corals, insects, and other natural curiosities, and a Hortus Siccus. Also the folio edition of Hortus Woburnensis, which was presented to me by Lord Hastings; Taylor's Hebrew Concordance, my collection of bibles in foreign languages, and all my books in the Italian and German languages.

Fourthly—I desire that my wife, Grace Carey, will collect from my library whatever books in the English language she wishes for, and keep them for her own use.

Fifthly—From the failure of funds to carry my former intentions into effect, I direct that my library, with the exceptions above made, be sold by public auction, unless it, or any part of it, can be advantageously disposed of by private sale; and that from the proceeds 1,500 rupees be paid as a legacy to my son, Jabez Carey, a like sum having heretofore been paid to my sons Felix and William.

Sixthly—It was my intention to have bequeathed a similar sum to my son Jonathan Carey; but God has so prospered him that he is in no immediate want of it. I direct that if anything remains, it be given to my wife, Grace Carey, to whom I also bequeath all my household furniture, wearing apparel, and whatever other effects I may possess, for her proper use and behoof.

Seventhly—I direct that, before every other thing, all my lawful debts may be paid; that my funeral be as plain as possible; that I may be buried by the side of my second wife, Charlotte Emilia Carey; and that the following inscription, and nothing more, may be cut on the stone which commemorates her, either above or below, as there may be room; viz.

William Carey, born August 17th, 1761; died —

A wretched, poor, and helpless worm,
On thy kind arms I fall.

Eighthly—I hereby constitute and appoint my dear friends, the Rev. William Robinson, of Calcutta, and the Rev. John Mack, of Serampore, executors to this my last will and testament, and request them to perform all therein desired and ordered by me, to the utmost of their power.

Ninthly—I hereby declare this to be my last will and testament, and revoke all other wills and testaments of a date prior to this.

(Signed)

WILLIAM CAREY.

(Signed) W. H. Jones, S. M'Intosh.

Copy of MARRIAGE AGREEMENT PAPER, in the Baptist College, Bristol.
Written in Bengalee.

We two do jointly agree & covenant that we will love & cherish & help & comfort one another : we will dwell staying together, and from to-day our riches or property will not be separate. If one be ill or sorrowful or any manner in trouble, the other staying near will be his help & comfort according to his ability : will not go to any other one to do wicked work : & unless there be death we will not leave one another, but, as God commanded, so will do work.

In the holy Book is the word-agreement about the way of husband & wife together.

Before any sin of Man, God, making male & female, gave command. [Here follows the extract in Bengalee, but the English translation of it, as in subsequent cases, is not inserted]. Book of Genesis, ii. chapt., 18 verse.

Our Lord Jesus Christ also, giving that word's witness, said Matth., xix. chapt., 5 verse, & Mark, x. chapt., 7 verse. The Lord also said, by Paul's service Heb. xiii. chapt., 4 verse.

Romans, vii. chapt., 2 & 3^d verse.

1 Corinth^s, vii. chapt., 2 & 3 verse.

Ephes^s, v. chapt., 22, 23, 25, 33.

Colossians, iii. chapt., 18, 19 verse.

1 Peter, iii. chapt., 1 & 7 verse.

I Syam das hold thy hand by my hand. In witnesses presence this sign is that I am your husband, & will always according to my ability save, cherish, comfort & do all else, as God hath made commandment, & will not leave you until death time.

[Here the woman repeated the following, which is in substance the same as the preceding paragraph]

We staying present witness this that Syam das &c.

WILLIAM CAREY

WILLIAM WARD

KREESHNOO

KOMOL

JOSHUA MARSHMAN

FELIX CAREY

PETUMBER

KASSEH NAUT

Date in English & Bengalee.

My dear Bro^r.

I send for the *Museum* a Copy of the Marriage Agreement of Syam Das & his Wife ; the former I hope a converted Hindoo. This was the first Marriage enter'd into at our house. It took place on Monday, March 29. 1802. Bro^r Carey first made a short Address on the subject, respecting the Nature of Marriage ; then read the passages of Scripture printed above ; then joined their hands, while they repeated after him : I Syam Das, &c. Then they made their marks, & the

names above were signed in English & Bengalee. Then Bro^r. Carey shewed the evil consequences of celebrating Marriage in the Hindoo manner, & with the same expence. He said if one farthing expence was contracted by our friends, it would give us much sorrow. He then spoke of the duties of the relation from scripture & concluded with prayr. The Ceremony was simple & pleasing, & our Hindoo friends who were present seemed to like it, tho so amazingly different from the Hindoo manner. One said, We did everything holy.

I am, my dear Bro^r, yours

Mission House, March 30th 1802.

W. WARD.

Extract from A LETTER FROM THE REV. J. B. VINCENT.

The Manse, Paulerspury, June 13/84.

William Carey as a lad of 14 or 15 was looked upon as a *heavy, half-intelligent* youth from whom *little or nothing* was expected, most awkward and useless at any *agricultural* work, had no desire to join with other boys in play & games & went amongst them under the nickname of Columbus & they would say, well if you won't *play* preach us a sermon, which he would do, mounting an old dwarf witch-elm about 7 feet high (standing till recently), where several could sit, he would hold forth—this seems to have been a favourite resort of his for reading, his favourite occupation.

On one occasion, suffering from tooth-ache, his companions suggested taking the tooth out, & as he was willing they effected their object by tying a string to it & then attaching the string to a wheel used to grind malt in an old malting in the High street, they gave it a sharp turn & truly had the offending member out, but with a considerable jerk to his *head* as well.

His parents said he seemed to be always AWAKE, at whatever time of the night they might speak to him.

Minute on the RECORDS OF THE BAPTIST MISSIONARY SOCIETY.

The Secretary having reported that intelligence had arrived of the death of Dr. Carey, at Serampore, on Monday, the 9th of June last, it was Resolved,

That this Committee cordially sympathize, on this mournful occasion, with the immediate connexions of Dr. Carey, by whose death, not merely the missionary circle with which he was most intimately associated, but the Christian world at large, has sustained no common loss. The committee gratefully record, that this venerable and highly-esteemed servant of God had a principal share in the formation of the Baptist Missionary Society ; and devoted himself,

at its very commencement, to the service of the heathen, amidst complicated difficulties and discouragements, with an ardour and perseverance, which nothing but Christian benevolence could inspire, and which only a strong and lively faith in God could sustain. Endowed with extraordinary talents for the acquisition of foreign languages, he delighted to consecrate them to the noble purpose of unfolding to the nations of the East the holy scriptures in their own tongue: a department of sacred labour in which it pleased God to honour him far beyond any predecessor or contemporary in the missionary field. Nor was Dr. Carey less eminent for the holiness of his personal character. Throughout life he adorned the gospel of God his Saviour by the spirituality of his mind and the uprightness of his conduct; and especially, by the deep and unaffected humility which proved how largely he had imbibed the spirit of his blessed Master.

In paying this brief and imperfect tribute to the memory of this great and good man, who was long their associate in missionary exertion, and whom they have never ceased to regard with feelings of the utmost veneration and respect, it is the anxious desire of the committee to glorify God in him. May a review of what divine grace accomplished in and by this faithful servant of the Redeemer awaken lively gratitude, and strengthen the devout expectation that He, with whom is the residue of the Spirit, will favor his church with renewed proofs of his love and care by thrusting forth many such labourers into the harvest!

Paragraph in A LETTER dated July 22nd, 1835, FROM THE SECRETARY OF THE RELIGIOUS TRACT SOCIETY, LONDON, to the REV. DR. MARSHMAN, OF SERAMPORE, relating to the death of Dr. Carey in June of the preceding year.

In common with all the members of the Church of Christ we sympathized in the removal of the devoted and excellent Dr. Carey. We hope that many labourers possessing his meek disinterested spirit will be raised up for the cultivation of the vineyard in India.

In the RELIGIOUS TRACT SOCIETY'S REPORT for 1835 appears the following:—

Serampore.—No report has been received from this station during the year. It has pleased God to remove from his earthly labours the venerable Dr. Carey. He died at Serampore on the 9th of June last, in his seventy-second year, after a residence of more than forty years in India. His works will continue to be a spiritual blessing to the benighted population of the country.

Extract from the REPORT OF THE BRITISH AND FOREIGN BIBLE SOCIETY, for 1835.

At Serampore your Committee have been called upon to lament the loss of an early and valued fellow-labourer in the cause of the Society—the excellent Dr. Carey. They think they cannot do better than insert the following tribute to his memory, adopted on their receiving the intelligence of his death.

Memorial adopted by the Committee on occasion of the Death of the Rev. Dr. Carey, late of Serampore.

The Com^{ee} cannot receive the intelligence of the death of their venerable friend, Dr. Carey, without expressing their long-cherished admiration of his talents, his labours, and his ardent piety. At a period antecedent to the formation of the British and Foreign Bible Society, Dr. Carey and his earlier colleagues were found occupying the field of Biblical Translation;—not as the amusement of literary leisure, but as subservient to the work to which they had consecrated themselves—that of teaching Christianity to heathen and other unenlightened nations.

Following in the track pointed out by the excellent Danish missionaries, they set sail for British India, intending there to commence their enterprise of zeal and mercy; and there, notwithstanding impediments which at first threatened to disappoint all their hopes, but which were afterwards succeeded by the highest patronage of Government—there, for forty years, did Carey employ himself, amid the numerous dialects of the East; first in surmounting their difficulties, and compelling them to speak of the True God, and of Jesus Christ, whom He hath sent; and then presenting them in a printed form to the people.

For this arduous undertaking he was qualified in an extraordinary degree, by a singular facility in acquiring languages—a facility which he had first shewn and cultivated, amidst many disadvantages, in the retirement of humble life. The subsequent extent of his talents, as well as of his diligence and zeal, may be judged of by the fact, that, in conjunction with his colleagues, he has been instrumental in giving to the tribes of Asia the Sacred Scriptures, in whole or in part, in between thirty or forty different languages!

For many years it was the privilege of this Society to assist him in his labours: he was among its earliest correspondents. If, for the last few years, the intercourse has been less regular, and direct assist-

ance suspended, in consequence of difficulties arising out of conscientious scruples on the part of himself and his brethren, still the Committee have not the less appreciated his zeal, his devotedness, his humility ;— and they feel, while they bow with submission to the will of God, that they have lost a most valuable coadjutor, and the Church of Christ at large a distinguished ornament and friend.

In one of the Cottages built upon the site of Carey's Birth-place at PAULERSPURY, is a MEMORIAL STONE with the following inscription :—

Wm Carey, D.D.
 Born Aug. 17, 1761.
 Died Jan. 9, 1834.
 1854. R. L.
 [Richard Linnell].

There are five cottages, three built upon the site of the old house and two upon the space which was originally the garden.

Copy of Epitaph on TOMBSTONE on the right side of the South porch of PAULERSPURY CHURCH, to the memory of Dr. Carey's Father, who was a Schoolmaster and Clerk at the Church :—

To
 Perpetuate the Memory
 of Edmund Carey
 who died June 15 1816
 in the 81st year of his Age.
 Also of Elizabeth his wife,
 who died April 16th 1787
 Aged 53 years.
 Likewise of Frances
 his Second wife
 Who died May 30th 1816
 Aged 83 years.
 Reader time is short
 Prepare to meet thy God.

Copy of Inscription on TABLET IN BELVOIR STREET CHAPEL,
LEICESTER:—

In memory of
The Revd. William Carey, D.D.
who entered on his Work
as Pastor of this Church A.D. MDCCCLXXXIX.
and left his native Country
as a Missionary to India A.D. MDCCXCIII.
where he rose to the highest eminence
as an Oriental Scholar.
Devoted to the ministry of the Gospel, among the heathen
he was chiefly engaged
in the translation of the Sacred Scriptures
into the Various dialects of the East
and became professor
of the Sanscrit Bengali and Mahratta languages.
He was distinguished by elevated piety
indomitable perseverance and disinterested benevolence
and having built for himself
by his vast attainments and great labours
a bright and imperishable monument
died at Serampore 1X June MDCCCXXXIV.
aged LXXII years.
“Attempt great things, expect great things.”

Copy of Inscription on TABLET in MOULTON CHAPEL:—

This Tablet
is erected in memory of
the illustrious
WM. CAREY, D.D.—
who was
the honoured founder of
this Place of Worship.
and who for four years was
the Devoted Pastor of this Church.
He afterwards
became the evangelist of India,
Professor of Sanscrit,
in the College of Fort William,
and the Father of
Modern Missions.
He died at Serampore June 9th 1834
Aged 72 years.

PORTRAITS OF DR. CAREY, &c.

In the *Library of* REGENT'S PARK COLLEGE is the Original Painting of Dr. Carey and his Pundit, painted in India in 1810; and presented to the College by Joseph Gutteridge, Esq. This picture has been engraved and published.

A portrait in oil of Dr. Carey is in the possession of Mrs. Soul, of Olney. On a slip of paper under the frame is the following mem.: "Dr. C. was 53 old Aug. 1814." The portrait was a present to Mr. Sutcliffe, pastor of the church at Olney when Carey was received as a member, and one of the early promoters of the Mission; his name appears among the signatures to "A Letter signed by the Ministers and other Christian Friends on a solemn day of prayer at Leicester, previous to the departure of our Missionaries for India."

There are original PENCIL SKETCHES of the shoe-maker's shop at Hackleton, where Dr. Carey worked; and of Carey's dwelling-house at Piddington, taken in 1815, by Mr. Thomas Clarke, a son of Mr. James Clarke, a draper living in Olney; they were taken for a Mr. Wilson, whose wife left them to her nephew, Mr. G. C. Hollingshead, of Olney, in whose possession they now are.

In the *Minister's Vestry*, COLLEGE STREET CHAPEL, NORTH-AMPTON is a water-color Drawing of the "Birth-place of Dr. Carey," at Paulerspury, by T. P. Gardner. Presented by Mr. E. S. Robinson, of Bristol. This has been engraved and reproduced in lithography.

AUTOGRAPH MSS. OF DR. CAREY.

In the *Minister's Vestry*, COLLEGE STREET CHAPEL, NORTH-AMPTON, are the following:—

Fifty-two Letters from Dr. Carey at Serampore, to Dr. Ryland at Bristol; with Life of Carey, from Baker's Northamptonshire and other publications. *Portraits and engravings.*

Letter from Dr. Carey on behalf of the Church at Moulton. To the Ministers and Messengers of the Baptist Churches associated at Kettering, May 27 & 28. [1788].

Original Copy of a Translation, from the Dutch, of a Discourse on the Gospel Offer, by a Minister of the Reformed Church, made by Dr. Carey, when Minister at Moulton, Northamptonshire, 1789.

A Transcript of the above Translation is in the Library of the BAPTIST COLLEGE, BRISTOL, in the handwriting of Dr. Ryland.

In the *Minister's Vestry*, FULLER CHAPEL, KETTERING, are several of Dr. Carey's MS. letters, presented by the late Rev. Andrew Gunton Fuller.

In the *Vestry*, EARLS' BARTON CHAPEL, is the CARVED OAK CHAIR used by Mr. Carey, where he occasionally preached, before his settlement at Moulton.

In the BAPTIST COLLEGE, BRISTOL, is A COLORED DRAWING in case, of the *Careya Herbacea* so named by Dr. Roxburgh in honor of the Rev. William Carey, D.D., Baptist Missionary at Serampore.

In the *Museum and Library at the BAPTIST MISSION HOUSE, LONDON*, are to be seen :—

The COMMUNION CUP used by Dr. Carey, to which is affixed the following label :

“This cup is the one used by Dr. Carey at the Lord’s Table when he was pastor of the Baptist Church, Moulton, Northamptonshire, A.D. 1789. It was given to my Father (Rev. Francis Wheeler) in 1820 by Mr. William Dove one of the deacons of the Church at Moulton, and the father of the late Mrs. Richard Harris of Leicester. . . . My Mother now presents it to the Museum of the Baptist Missionary Society.

(Signed) “Thos. A. Wheeler, Norwich,
May 31st, 1880.”

The GREEK NEW TESTAMENT given by the Rev. Samuel Pearce, of Birmingham, to the Rev. Dr. Carey. With Mr. Pearce’s autograph : “A small token of the great esteem he bears his dear bro’ Carey. Sept. 11th, 1797.

ἡ καρδία καὶ ἡ ψυχὴ μία.

Acts iv. 32.”

Presented to the Baptist Missionary Society by Edw^d Bean Underhill, Esq., LL.D., June 21, 1881.

DR. CAREY’S KNIFE AND FORK presented by R. V. Sherring Esq. of Hallatrow Court n^r Bristol.

TWO TABLES, one oak and the other mahogany, the latter the one upon which the first Rules of the Baptist Missionary Society were drawn up.

Inscription on Box containing DR. CAREY’S BIBLE.

“Dr. Carey’s Bible. Presented by the Rev. W. Knowles. The Box from oak, in Dr. Carey’s Workshop at Hackleton. Presented by Benjⁿ. Goodman Gent : of Leeds.”

On the fly-leaf of above mentioned Bible is the following :—

“Lucy Placket her Book 1793. Lucy Placket was the sister of Mrs. Carey; she married Jo^s Timms. This Bible was in her

possession from the above date 1793 until she parted with it to Mr. Knowles in 1815. She declared to W. Knowles that it was Dr. Carey's Bible. She was a pious woman."

THE SHOULDER-STICK, &c., *Labeled as follows :—*

"This 'Shoulder-stick' belonged to Dr. Carey when he resided at Moulton near Northampton, and was used by him when working as a shoe-maker. It was purchased with one or two other articles of a person living at Moulton, a few years ago by the late Rev^d. Christopher Anderson of Edinburgh.
J. E. R."

"Stitch bone a tool used by Dr. Carey and given to P. J. Saffery by the individual who rec^d. it from Dr. Carey. The box made from a beam in Dr. Carey's workshop."

DR. CAREY'S SIGN BOARD.

In the LIBRARY OF REGENT'S PARK COLLEGE is Dr. Carey's Sign Board, Inscribed :

"SECOND HAND
SHOES BOUGHT
AND SOLD."

On the back is the following :

"Part of the Shew-board of Mr. Carey (now the Revd. Dr.) Carey written by himself when a Shoe-maker at Hackleton in Northamptonshire. The little shop against which it was placed has been taken down and a small house is now built on the spot, opposite the New Inn.

"N.B.—This board was preserved by Wm. Manning, Mr. Carey's shop-mate, till his death, out of respect to Dr. Carey. It was procured from his widow, August 22, 1815, by Joseph Ivimey, of London.

"This was the place that the Rev. Thomas Scott designated Dr. Carey's College.

"The nail is the same as the Doctor used to fix his thread to while sitting on his seat and teaching the children in an evening School. It was taken out of the window of a room of a house at Piddington near Hackleton."

The above is in Joseph Ivimey's writing. Mr. Ivimey presented it to the College.

THE BUST OF DR. CAREY.

In the Room of the Agricultural and Horticultural Society of India, in the Metcalfe Hall, Calcutta, there is a Bust of Dr. Carey in marble, by Lough. The Bust was subscribed for by the leading men of Bengal, European and Native, in 1842, to show "the veneration in which the name of the illustrious Founder of the Society is held."

COMMEMORATIVE MEDALS.

In 1842 a medal was struck in commemoration of the Jubilee of the Baptist Missionary Society at Kettering, having on the obverse a Portrait of "William Carey" and on the reverse the inscription:—

"EXPECT GREAT THINGS FROM GOD.

Baptist Mission Formed Oct^r. 2nd 1792. Commenced in E. Indies 1793. W. Indies 1813. W. Africa 1840. Stations 157. Missionaries 71. Teachers & Native Preachers 127. Members upwards of 30,000. Scholars about 18,000. Scriptures Translated into 40 Languages & Dialects. Copies issued in the Year 1841 85,000. Slavery Abolished Aug^t. 1st 1838.

ATTEMPT GREAT THINGS FOR GOD."

Another medal was issued with a design on the obverse consisting of an open Bible upon a pedestal with the inscription "Trans into 40 Lang^s;" a Missionary preaching, beside him an East Indian on his knees and a slave rejoicing in his newly-found liberty; two angels above, the one holding out an open Bible and the other with trumpet extended, sounding the glad tidings abroad. Round the design is the inscription—"Then shalt Thou cause the trumpet of the Jubilee to sound & ye shall hallow the fiftieth year. Baptist Mission Jubilee 1842."

Another medal was issued with Portraits of "Carey and Thomas the First Missionaries" on the obverse; while the reverse has a representation of the House at Kettering where the Society was formed in 1792, with the Inscription: "Jubilee of Baptist Mission Formed at Kettering Oct^r 2nd 1792."

Another medal was issued with Portraits of "W. Carey," "A. Fuller," "S. Pearce," "D^r Ryland," and an open Bible in the centre, with an inscription encircling the portraits: "Not unto us, O Lord, not unto us, but unto Thy name give glory" on the obverse; and on the reverse the following inscription: "Fifty years ago, the Baptist Mission was commenced & Carey & Thomas the First Missionaries sent to India. The Society now numbers about 200 Missionaries & Teachers, 157 Stations, more than 30000 Members & 18000 Scholars. The Bible has been translated into 40 Languages & Dialects. Other men laboured & ye are entered into their Labours."

LIFE OF DAVID BRAINERD.

In the Collection of Mr. Sheffield of Earl's Barton is a copy of The Life of Mr. David Brainerd; Published by Jonathan Edwards. Edinburgh, 1798. On the title page is the autograph of "W. Carey." At the end of the volume are portions of the first edition of the New Testament in Bengali, printed at Serampore, at the Mission Press, in 1801.

HALL'S "HELP TO ZION'S TRAVELLERS."

In the Library of the Baptist College, Bristol, is Carey's copy of Robert Hall's "Help to Zion's Travellers." It is marked on the title-page, "Dr. Carey's copy, from his library at Serampore, by John Leechman." The volume is somewhat worm-eaten. There is a very complete synopsis of the contents in Carey's hand-writing on the margin. In a letter to Dr. Ryland, Carey writes: "Mr. Skinner [of Towcester], one day made me a present of Mr. Hall's Help to Zion's Travellers; in which I found all that arranged and illustrated which I had been so long picking up by scraps. I do not remember ever to have read any book with such raptures as I did that."

THE FIRST MISSIONARY COLLECTION.

The collection of £13-2-6 as the first Baptist missionary fund has often been spoken of, and not always with a true appreciation of its significancy. * * * The eloquence of missionary orators has often urged an affluent congregation of perhaps two hundred people to emulate at any rate the original collection of £13-2-6; and that small amount has by dint of effort been made up; but how unlike is such an effort to the quiet contribution of this sum by those few Baptist ministers at Kettering in 1792.* The particulars of this collection deserve to be put on record. They are:—

John Ryland, Northampton, . . .	£2 2 0
Reynold Hogg, Thrapstone, . . .	2 2 0
John Sutcliff, Olney, . . .	1 1 0
Andrew Fuller, Kettering, . . .	1 1 0
Abraham Greenwood, Oakham, . . .	1 1 0
Edward Sharman, Cottisbrook, . . .	1 1 0
Joshua Burton, Foxton, . . .	10 6
Samuel Pearce, Birmingham, . . .	1 1 0
Thomas Blundell, Arnsby, . . .	10 6
William Heighton, Road, . . .	10 6
John Eayres, Braybrook, . . .	10 6
Joseph Timms, Kettering, . . .	1 1 0
A contributor whose name was not recorded .	10 6

£13 2 6

* The Life of John Thomas, by C. B. Lewis.

THE SUBSCRIPTIONS and EXPENDITURES
Of the First Year of the Baptist Society for Propagating the Gospel
among the Heathen.—Oct. 1, 1792 to Oct. 1, 1793.*

SUBSCRIPTIONS.	£	s.	d.
Personal Donations	335	18	6
Bristol collect. at the doors of Broadmead meeting-house	15	8	6
Contributions received at the vestry of Castle-green ditto	4	6	6
Ditto at Pithay meeting	1	1	0
From persons unknown	4	14	6
In small sums	2	13	0
Students at the Baptist Academy	1	1	0
Downend chapel, collection at the doors, with other small benefactions	2	16	0
Birmingham assistant society, by the hands of Mr. Pearce	70	0	0
Monies collected by said society, beside the above 70l. .	126	3	6½
Bath, collection at the doors of the Baptist meeting- house	22	8	6½
Folkstone assistant society	5	0	0
Yorkshire ditto ditto, transmitted by the Rev. Mr. Fawcett	201	16	0
Hampshire and Wiltshire, raised by the exertions of the gentlemen who have since formed an Assistant Society in those counties	42	0	0
Arnsby, Baptist congregation	9	8	6
Colchester, ditto ditto	9	1	0
Cambridge, ditto ditto	18	1	0
Frome, ditto ditto	9	10	0.
Foxton, Leicestershire, ditto ditto	1	9	10½
Ipswich, ditto ditto	2	12	6
Kettering, ditto ditto	15	17	8½
Ditto club	1	1	0
Long Buckby, Baptist congregation	3	14	7
Langham, ditto ditto	8	8	0
Leicester, ditto ditto	19	15	9½
Norwich, ditto ditto	3	13	6
Nottingham, ditto ditto	13	13	0
Northampton, ditto ditto	23	1	6
Leighton Buzzard, ditto ditto	2	2	0
Plymouth Dock, ditto ditto	20	2	9
Olney, Bucks, ditto ditto	10	15	6½
Road, Northamptonshire, ditto ditto	1	12	0½
Salisbury and Devizes ditto ditto	16	16	0

* Periodical Accounts Relative to the Baptist Missionary Society, 1800, vol. i.

	£	s.	d.
Spalding, Lincolnshire, Baptist congregation . . .	5	5	0
Sheepshead, Leicestershire, ditto ditto . . .	9	9	6
Thorn, Bedfordshire, ditto ditto . . .	11	5	5
Tewkesbury ditto ditto . . .	8	1	0
Worcester, ditto ditto . . .	9	9	0
Weston by Weedon, ditto ditto . . .	0	9	0
Newcastle, ditto ditto . . .	3	1	2
Isleham, Cambridgeshire, ditto ditto . . .	5	19	6
Friend, Luton . . .	1	1	0
Poor man, Cottisbrook, . . .	0	10	6
Small sums from various benefactors . . .	0	13	0
Interest of contributions deposited in the bank at Thrapston till needed . . .	1	7	0½
Profits arising from the sale of a translation and version of an Hymn, composed by Ram Ram Boshoo . . .	1	2	9
A friend, London . . .	0	10	6
Friends, Thrapston and Islip . . .	0	17	0
	£1085 4 9¼		

DISBURSEMENTS.

	£	s.	d.
To Mr. Carey, for time and travelling expences on the concerns of the mission for three months, with the removal of his family to Piddington . . .	26	16	6
To Mr. Thomas, for time and travelling expences, on the same account, for three months . . .	28	9	6
Expences of Messrs. C. and T. during the months of April and May, in endeavouring to obtain a passage Travelling expences of Messrs. C. and T. from Ports- mouth to Northampton, and removing the whole of Mr. Carey's family from that neighbourhood to London . . .	19	19	0
To Mr. Carey, for expences attending the removal of himself and family to Dover, and incurred during his and their residence there, whilst waiting for the ship in which they sailed . . .	13	7	5
Mr. Thomas's journey to the Isle of Wight, and removal of goods from thence by sea to Dover . . .	25	5	0
To Mrs. Carey during her residence at Piddington, according to agreement, in case she had not gone with Mr. Carey, one quarter in advance, and five guineas for expence attending her lying-in . . .	15	5	6
	17	15	0

	£	s.	d.
Journies of Messrs. Fuller, Sutcliffe, Tim. Thomas, and Pearce, on collecting and other business, together with supplies for their congregations during their absence	16	2	0
To carriage of goods and parcels, with postage of letters	3	18	4
To printing pamphlets and cases	4	17	0
To books and globes taken to India for the use of the mission	13	13	0
To passage money for ten persons, viz. five adults and five children, together with preparations of linen, &c. for the voyage, for their use when arrived in India	719	16	11
To allowance to the missionaries in advance for the first year after their arrival	150	0	0
	£1055	5	2
Receipts	1085	4	9½
Balance in the hands of the Treasurer *	£29	19	7½

Extracts from THE DIARY OF THE LATE REV. DR. RYLAND.†

[Jan. 9. — Mr. Carey, who now preaches constantly at Moulton with considerable prospect of success, came over and preached the lecture, from “The wages of sin is death,” &c. I was much pleased with many things in his discourse: he seems to promise much usefulness, setting out on a good plan, though a little incorrect in his expressions; but manifests a hearty concern to do good, and a consistent view of the Gospel.]

Sept. 21. — Mr. Carey, of Moulton, preached from Psalm xvi. 8, “I set the Lord always before me.” His prayer was singularly excellent, and many things in the sermon very close and important. O that I had much of the like deep sense of divine truth!

[1787]. Aug. 1. — Walked over to Moulton, about six o’clock in the morning, to attend Mr. Carey’s ordination. Mr. West, of Carlton,

* N.B. There was actually at the year’s end a balance of 36l. 4s. 1½d. in possession of the society. The subscriptions of a few individuals must therefore have not been brought into account. Considering the very short time allowed for collecting the whole sum (but little more than three months) and the number of hands through which it had to pass, it is not surprising that a few such mistakes should have been made.

† Baptist Magazine, May, 1861.

prayed. I introduced the service, and received the call and confession. Mr. Stanger, of Bessel's Green, prayed the ordination prayer. Mr. Sutcliff gave the charge, from 2 Tim. iv. 5, "Make full proof of thy ministry." Mr. Edmonds, of Guilsborough, prayed, and Mr. Fuller preached from Psalm lxviii. 18, "Thou hast received gifts for men;" Mr. Payne concluded. In the evening, Mr. Stanger, of Kent, prayed; and Mr. West preached from Psalm ii. 11, "Rejoice with trembling." The congregation was large, the confession sound and sensible, the whole of the services good and instructive.

[1788]. July 8.—Asked Brother Carey to preach. Some of our people, who are wise above what is written, would not hear him, called him an Arminian, and discovered a strange spirit. Lord pity us! I am almost worn out with grief at these foolish cavils against some of the best of my brethren, men of God, who are only hated because of their zeal for holiness.

Aug. 12.—Rode early to Guilsborough, to keep a private fast with some of my brethren. Met from nine to four in the vestry of the meeting-house. Began with a short account of our late experience as Christians and as ministers. Present, brother Fuller, Edmonds, Morris, Carey, and Denny. It was, I trust, a solemn and profitable season. I have not felt, I think, my heart so much engaged with God for a long time, as I hope I found it most of the time. May God render it a lasting blessing to us all.

THE DAISY, *by James Montgomery.**

A beautiful little poem, which made its appearance in England in 1821, records an instance strikingly illustrative of the feelings of such a mind as Carey's when unexpectedly led back in the prosecution of his studies to the scenes of his infancy, in a country from which he had, at an early age, expatriated himself for the remainder of his life. After having carefully unpacked a bag of seeds, which he had received from a friend in England, in order to make experiments on them in his garden at Serampore, he shook out the bag in one corner of the garden, and shortly afterwards discovered something spring up on the spot, which, when it reached maturity, proved to be nothing less nor more than one of those daisies with which the meadows of England abound. The delight with which this

"Wee, modest, crimson-tipped flower,"

one of the humblest, but most pleasing ornaments of the English

* William Carey: A Biography. By Dr. Belcher.

Flora, inspired him, he described to some of his European correspondents in very strong and glowing language, and the incident suggested to the amiable James Montgomery the following lines :—

ADDRESSED TO DR. CAREY.

Thrice welcome, little English flower !
 My mother-country's white and red,
 In rose or lily, till this hour,
 Never to me such beauty spread :
 Transplanted from thine island bed,
 A treasure in a grain of earth,
 Strange as a spirit from the dead,
 Thine embryo sprang to birth.

Thrice welcome, little English flower !
 Whose tribes, beneath our natal skies,
 Shut close their leaves while vapours lower ;
 But, when the sun's gay beams arise,
 With unabashed, but modest eyes,
 Follow his motion to the west ;
 Nor cease to gaze till daylight dies,
 Then fold themselves to rest.

Thrice welcome, little English flower !
 To this resplendent hemisphere,
 Where Flora's giant offspring tower
 In gorgeous liveries all the year :
 Thou, only thou, art *little* here,
 Like worth unfriended and unknown,
 Yet to my British heart more dear
 Than all the torrid zone.

Thrice welcome, little English flower !
 Of early scenes beloved by me,
 While happy in my father's bower,
 Thou shalt the blithe memorial be ;
 The fairy sports of infancy,
 Youth's golden age, and manhood's prime,
 Home, country, kindred, friends,—with thee
 I find in this far clime.

Thrice welcome, little English flower !
 I'll rear thee with a trembling hand :
 Oh for the April sun and shower,
 The sweet May dews, of that fair land
 Where DAISIES, thick as star-light, stand
 In every walk !—that here may shoot
 Thy scions, and thy buds expand,
 A hundred from one root !

Thrice welcome, little English flower !
 To me the pledge of hope unseen :
 When sorrow would my soul o'erpower,
 For joys that were, or might have been,
 I'll call to mind how fresh and green,
 I saw thee waking from the dust ;
 Then turn to heaven with brow serene,
 And place in God my trust.

Extract from SPEECH BY DR. RYLAND,*

At the first public meeting of the Baptist Missionary Society, held in London, June, 1812 :—

“October 5th, 1783, I baptized in the river Nen, a little beyond Dr. Doddridge’s meeting-house at Northampton, a poor journeyman shoemaker, little thinking that before nine years had elapsed, he would prove the first instrument of forming a society for sending missionaries from England to preach the gospel to the heathen. Such, however, as the event has proved, was the purpose of the Most High; who selected for this work not the son of one of our most learned ministers, nor of one of the most opulent of our dissenting gentlemen, but the son of a parish clerk, at Paulerspury, Northamptonshire.”

Extract from A LETTER TO MR. SUTCLIFF,*

Dated December 30, 1785, when he was at the age of twenty-four, simply premising that previously to writing it he had become a member of the church at Olney :—

“The people at Barton remain in a divided situation, and there is but little probability of my being useful amongst them. The little that they collect for me does not pay for the clothes which I wear out in serving them, and, which affects me most, those that are just setting out at Moulton, are left like sheep without a shepherd.

“The cause seems to increase at Moulton, and I have the pleasure to see most who have begun, hold on, and manifest a truly Christian spirit. It will be easy to settle the church upon evangelical principles, but I do not choose to attempt such a thing without your advice and concurrence. If you approve of it, I should be glad if you would send me word, and likewise the outlines of a covenant, which if strict in practical, and not too high in doctrinal points, will, I believe, be unanimously subscribed by all the old members of the church, and I think about eight or ten more would join in a little time. The friends are desirous to be in order, and things have a pleasing aspect at present. * * * Now I wish you to advise me to leave Barton, or not, and what steps to pursue at Moulton, whether to do any thing immediately, or wait longer, till I am completely sent out [into the ministry,] by your church. I should be glad, likewise, if the church would take my affair into consideration. If they want more trial of my gifts, I shall be willing to wait till they are satisfied; if they are satisfied already, I should be glad if they would avoid delay; I wish, however, to leave it to their discretion.”

* William Carey : a Biography. By Dr. Belcher.

Extract from LETTER OF MR. CAREY TO HIS WIFE.

When the subject of proceeding to India was mentioned to Mrs. Carey, she declared that she would never consent to quit her native land. Mr. Carey, therefore, had before him no other alternative than that of relinquishing an enterprise dear to him as life itself, or of embarking without his family. Three months after, while detained at the Isle of Wight, he expresses his feelings to his wife, in language equally marked by conjugal affection and Christian principle:—"You wish to know in what state my mind is. I answer, much as it was when I left you. If I had all the world I would freely give it to have you and my dear children with me, but the sense of duty is so strong as to overpower all other considerations. I could not turn back without guilt on my soul."

Extracts from the JOURNAL OF THE ASIATIC SOCIETY OF BENGAL.

VII.—Proceedings of the Asiatic Society. Wednesday Evening, the 2nd July, 1834. The Right Rev. the Lord Bishop of Calcutta, Vice-President, in the chair.

The business of the evening being concluded, The Right Rev. the Vice-President rose and addressed the meeting:—It had been suggested to him that the death of the Rev. Dr. Carey, one of the oldest and warmest supporters of the Asiatic Society, was an occasion which called for some testimonial of the sense entertained by all its members of the value of his services to the literature and science of India, and of their sincere respect for his memory.

He had himself enjoyed but two short interviews with that eminent and good man, but a note from Dr. Wallich, who was prevented himself from attending to propose the resolution, supplied his own want of information. Dr. Carey had been 28 years a member of the Society: and, (with exception of the last year or two of his life, when protracted illness forced him to relinquish his Calcutta duties), a regular attendant at its meetings, and an indefatigable and zealous member of the Committee of Papers since the year 1807.

"During 40 years of a laborious and useful life in India, dedicated to the highest objects which can engage the mind—indefatigable in his sacred vocation, active in benevolence, yet finding time to master the languages and the learning of the East, and to be the founder, as it were, of printing in these languages, he contributed by his researches, and his publications, to exalt and promote the objects, for which the Asiatic Society was instituted. The close of his venerable career should not therefore pass without a suitable record of the worth and esteem in which his memory was held; and His Lordship begged to

move that the following minute be entered on the Journals of the Society:—it was seconded by Colonel Sir Jer. Bryant, and carried unanimously:—

- “The Asiatic Society cannot note upon their proceedings the death of the Rev. Wm. Carey, D.D., so long an active member and an ornament of this Institution, distinguished alike for his high attainments in the oriental languages, for his eminent services in opening the store of Indian literature to the knowledge of Europe, and for his extensive acquaintance with the sciences, the natural history and botany of this country, and his useful contributions in every branch towards the promotion of the objects of the Society, without placing on record this expression of their high sense of his value and merits as a scholar and a man of science; their esteem for the sterling and surpassing religious and moral excellencies of his character; and their sincere grief for his irreparable loss.”

Extract from the JOURNAL OF THE AGRICULTURAL AND HORTICULTURAL SOCIETY OF INDIA.

Bust to the Memory of the Founder of the Society.

[That it may be seen the feelings of affectionate esteem for the character and memory of Dr. Carey, were not so far as India was concerned, temporary and evanescent, we may add to the memorials already given, that a large and highly important meeting of The Agricultural and Horticultural Society of India, was held on Wednesday, August 10, 1842, more than eight years after the death of Carey, which was presided over by the Honorable Sir John Peter Grant, President of the Society.]*

The Hon'ble the President as seconder of the motion of which notice was given, at the preceding meeting by Dr. Wallich to the effect,—“that the Agricultural and Horticultural Society of India, estimating the great and important services rendered to the interests of British India, by the Founder of the Institution, the late Rev. Dr. William Carey, who unceasingly applied his great talents, abilities, and influence in advancing the happiness of India, more especially by the spread of an improved system of husbandry and gardening,—desire to mark, by some permanent record, their sense of his transcendent worth, by placing a marble bust to his memory in the Society's new apartments, at the Metcalfe Hall, there to remain a lasting testimony to the pure and disinterested zeal and labors of so illustrious a character. That a subscription, accordingly, from among the Members of the Society, be urgently recommended for the accom-

* William Carey: a Biography. By Dr. Belcher.

plishment of the above object," begged to remark to the meeting that he felt assured, little was required from him to be said regarding the many great services, apart from the distinguished one of founding the Institution, which the venerable Dr. Carey had rendered to the Society. He should therefore do no more than read the proposition, which he accordingly did, when the motion was put and unanimously carried.

A discussion subsequently ensued, as to the best mode of regulating the amount of subscriptions, when J. Grant, Esq., proposed, seconded by Adam Freer Smith, Esq., "That considering the veneration in which the names of the illustrious Founder of the Society is held, and in order to render the tribute of respect, we are anxious, to shew to his memory as general as possible, the subscription be limited to *ten* rupees from every member who may feel disposed to support the motion."

*Extract from MEMOIR OF WILLIAM YATES, D.D., of Calcutta.**

Dr. Carey was, at this period, in the zenith of his celebrity, and in the full maturity of his intellectual powers, yet he was already solicitous about a successor. His nephew, writing to the author, in reply to a letter conveyed to him by Mr. Yates, observed, "My admiration for my uncle increases every day, he has not in the course of a whole month, a single half hour, in which he can, consistently with his own feelings of the importance of his work, relax from the hardest labour. He thinks it is high time some one was fixed upon, who should, without delay, begin his studies, with a view of succeeding him in the work of translations, nor does he see anyone so likely as Yates, &c."

Dr. Carey himself expressed the same sentiments in a letter to Mr. Fuller, Serampore, May 17th, 1815.

At the present time my labour is greater than at any former period. We have now, translations of the Bible going forward in twenty-seven languages, all of which are in the press, except two or three. The labour of correcting and revising all of them lies on me. I have lately been fully convinced of the necessity of having some brother associated with me in this department of the work, who shall be in some manner initiated into my ideas; and if I should be laid aside by sickness, or removed by death, should take charge of this department of the work. I think, from the account given by brother Ryland, of brother Yates, that he will be as fit a person as any I have seen; and from what I have already witnessed, of his

* Memoir of William Yates, D.D. By James Hoby, D.D. 1847.

personal religion, his quiet spirit, and his habits of diligence, I am much inclined to associate him with myself in the translations. I have mentioned my wish to the other brethren, who approve of the step.

Yours, very affectionately,
W. Carey.

This was a natural conclusion, as Mr. Yates studied under his immediate observation, and made such progress in oriental literature, as soon to satisfy him that he was destined to become a distinguished scholar, and to follow, "*passibus æquis*," in his own hitherto unrivalled track.

Copy of LETTER FROM THE REV. JOHN MACK.*

Two days before the death of the venerable saint, the Rev. John Mack wrote to the late Rev. Christopher Anderson, of Edinburgh:— "Respecting the great change before him, a single shade of anxiety has not crossed his mind ever since the beginning of his decay, so far as I am aware. His Christian experience partakes of that guileless integrity which has been the grand characteristic of his whole life. Often when he was yet able to converse, has he said to his friends,— 'I am sure that Christ will save all that come unto him; and if I know any thing of myself, I think I know that I have come to him.' The ascertaining of that all-important fact had been his object in much honest self-examination, and the result was the peaceful assurance that his hopes were well-grounded. Having pursued the enquiry to this result, when in the prospect of death, he seems to have been enabled to dismiss all further anxiety on the subject from his mind, and to have committed all that concerned his life and death to the gracious care of God in perfect resignation to his will. We wonder much that he is yet alive, and should not be surprised were he taken off in an hour. Nor could such an occurrence be regretted. It would only be weakness in us to wish to retain him. He is ripe for glory, and already dead to all that belongs to life."

"THE CONSECRATED COBBLER."†

He had formed [Robert Haldane], or assisted in forming, many Sabbath-schools; and, finally, by bringing the well-known Andrew Fuller to Scotland, had given an impulse to the Serampore translations of the Scriptures, which were then languishing for want of funds, and were scoffed at as the abortive efforts of "a nest of consecrated cobblers."

* William Carey: A Biography. By Dr. Belcher.

† Memoirs of the Lives of Robert Haldane and J. A. Haldane. By Alex. Haldane. 1852.

*Bibliographical List of Works relating to
William Carey.*



Bibliotheca Northantonensis.

Books Relative to Particular Towns, Parishes, Families, Customs, &c.

PAULERSPURY.

Account of the Ordination of the Rev. WILLIAM CAREY,
Leicester, 24th of May, 1791.

Baptist Annual Register, vol. i., 1790-1802, p. 519.

Narrative of the First Establishment of the Society formed
among the Particular Baptists for Propagating the Gospel
among the Heathen. With Letters from Dr. CAREY to various
Members of his Family, to Dr. Ryland, Andrew Fuller, and
others.

Periodical Accounts Relative to the Baptist Missionary Society,
vol. i., 1800, p. 1.

References to the Work of Dr. CAREY and other Mission-
aries in Connection with the Mission in India, &c.

The Christian Observer, vol. ii., 1803, pp. 115, 312, 433.
vol. iv., 1805, p. 316.
vol. vi., 1807, p. 274.

Publications respecting Indian Missions.

The Edinburgh Review, vol. xii., 1808, p. 151.

"An article extending to more than thirty pages, professing to be a critique
on eight recently published works on the controverted subject of diffusing
Christianity in India, in which all the Missionaries especially Dr. CAREY, are the
objects of ridicule. The writer was the late facetious, talented, and, alas that
I must add — *impious* — Reverend Sydney Smith, Prebendary of St. Paul's,
London."—*Dr. Belcher's Biography of William Carey*, p. 157.

Pamphlets on the Propagation of Christianity in India.
With Notices of Dr. CAREY. [By John Foster].

The Eclectic Review, vol. iv., 1808, pp. 336, 440.

PAULERSPURY.

Art. XVII. Periodical Accounts relative to the Baptist Missionary Society. Major Scott Waring—Twining, Vindication of the Hindoos, &c. &c. With Notices of Dr. CAREY. [By Robert Southey].

The Quarterly Review, vol. i., 1809, p. 193.

"Nothing can be more unfair than the manner in which the scoffers and alarmists have represented the missionaries. We, who have thus vindicated them, are neither blind to what is erroneous in their doctrine, nor ludicrous in their phraseology: but the anti-missionaries cull out from their journals and letters all that is ridiculous, sectarian, and trifling; call them fools, madmen, tinkers, Calvinists, and schismatics; and keep out of sight their love of man and their zeal for God, their self-devotement, their indefatigable industry, and their unequalled learning. These low-born and low-bred mechanics have translated the whole Bible into Bengalee, and have by this time printed it. They are printing the New Testament in the Sanscrit, the Orissa, Mahratta, Hindostan, and Guzaret, and translating it into Persic, Telinga, Karnata, Chinese, the language of the Seiks and the Burmans, and in four of these languages they are going on with the Bible. Extraordinary as this is, it will appear more so, when it is remembered, that of these men one was originally a shoemaker, another a printer at Hull, and a third the master of a charity-school at Bristol. Only fourteen years have elapsed since Thomas and Carey set foot in India, and in that time have these missionaries acquired the gift of tongues; in fourteen years these low-born, low-bred mechanics have done more towards spreading the knowledge of the Scriptures among the heathen, than has been accomplished or even attempted by all the princes and potentates of the world,—and all the universities and establishments into the bargain."—p. 225.

"There was something remarkable in the fact, that while '*The Edinburgh Review*,' a professedly liberal journal, thus censured the Serampore Missionaries, '*The Quarterly Review*,' a high Tory Church and King publication, came to the rescue."—*Dr. Belcher's Biography of William Carey*, p. 159.

References to Dr. CAREY.

Burder's Missionary Anecdotes, 1821, pp. 43, 166, 217, 222.

History of the Baptist Missionary Society. With Biographical References to Dr. CAREY.

Smith's History and Origin of the Missionary Societies, 1824, vol. i., pp. 315–527.

The Course of a Good and Great Man. A Sermon, Preached on Occasion of the Death of the late Reverend WILLIAM CAREY, D.D. in the Mission Chapel, Serampore, Lord's Day, June 15th, and in Union Chapel, Calcutta, June 22d, 1834. By John Mack, of Serampore College.

From the Serampore Press. 1834. *Octavo*.

The Efficiency of Divine Grace. A Funeral Sermon for the late Rev. WILLIAM CAREY, D.D. Preached at the Danish Church, Serampore, Lord's Day, June the 15th, 1834. By J. Marshman, D.D.

From the Serampore Press. 1834. *Octavo*.

PAULERSPURY.

A Discourse Occasioned by the Death of the Rev. WILLIAM CAREY, D.D. of Serampore, Bengal; Delivered in Charlotte Chapel, on the Evening of the 30th November, 1834. By Christopher Anderson, Edinburgh.

Parbury, Allen and Co. and Nisbet, London; Marples, Liverpool; D. A. Talboys, Oxford; Deighton and Sons, Cambridge; Waugh and Innes, W. Whyte and Co., W. Oliphant and Son, Edinburgh; M. Ogle, Glasgow; William Curry and Co. J. Robertson and Co. Dublin. 1834. *Octavo*.

EXTRACT FROM THE "ADVERTISEMENT."

Before proceeding farther, it may be as well to state the following particulars, in succession.

Dr. Carey was born at Hackleton, Leicestershire,* on the 17th August	1761
— brought to the knowledge of the truth, about the year	1779
— joined the church at Olney, Bucks, under Mr. Sutcliff, at the close of	1783
— called to the work of the ministry by that church	1785
— came to Moulton, a village, four miles from Northampton	1786
— ordained pastor over the infant church there	1787
— removed to Leicester, in the month of July	1789
— ordained pastor over the church in Harvey Lane, there, in May	1791
— embarked for India, in a Danish East Indiaman, on the 13th June	1793
— arrived at Balasore, the 7th; on shore the 10th; and at Calcutta 12th November	1793
— went up the country to Madnabatty, near Malda	1794
— removed and settled down at Serampore, on the 10th of January	1800
— the New Testament in Bengalee finished at press, 7th February	1801
— received his appointment in the college of Fort William, in April	
— died about half past five o'clock, on the morning of Monday, 9th June	1834
— interred at five o'clock, the following morning, in the Mission burying-ground, being within two months and a week of completing his 73d year.	

— Second Edition.

Parbury, Allen & Co. J. Nisbet, London, &c. 1835. *Octavo*.

Art. IV.—1. A Discourse occasioned by the Death of the Rev. WILLIAM CAREY, D.D., of Serampore, Bengal. By Christopher Anderson, Edinburgh. 8vo. 1s. 6d. Edinb. 1834.

The Eclectic Review, Third Series, vol. xiii., 1835, p. 29.

Biographical Sketch of the Rev. WILLIAM CAREY, D.D. Late Principal of the Serampore College, Bengal.

The Congregational Magazine, New Series, vol. xviii., 1835, pp. 1, 73.

Rev. J. W. Morris on an Incident in the Early History of Dr. CAREY, in Reply to the Rev. John Dyer.

The Congregational Magazine, New Series, vol. xviii., 1835, p. 161.

Obituary of Rev. W. CAREY, D.D.

Gents' Magazine, vol. iii., New Series, 1835, p. 547.

* Should be Paulerspury, Northamptonshire.

PAULERSPURY.

Memoir of WILLIAM CAREY, D.D. Late Missionary to Bengal; Professor of Oriental Languages in the College of Fort William, Calcutta. By EUSTACE CAREY.

LONDON: Jackson and Walford, 18, St. Paul's Church-Yard. MDCCCXXXVI.
Octavo.

PORTRAIT.

Your affecte. Broth. W. Carey. H. Adlard, sculpt.

— Second Edition.

LONDON: Jackson and Walford, 18, St. Paul's Churchyard. MDCCCXXXVII.
Duodecimo.

With Portrait. H. Adlard sc.

Art. II.—Memoir of WILLIAM CAREY, D.D. By Eustace Carey. London: Jackson and Walford. 1836.

The Monthly Review, New Series, vol. ii., 1836, p. 457.

Art. I. Memoir of WILLIAM CAREY, D.D., late Missionary to Bengal; Professor of Oriental Languages in the College of Fort William, Calcutta. By Eustace Carey. 8vo., pp. 630. London, 1836.

The Eclectic Review, Third Series, vol. xvi., 1836, p. 449.

Article V. Memoir of CAREY. Memoir of William Carey, D.D., late Missionary to Bengal, Professor of Oriental Languages in the College of Fort William, Calcutta. By Eustace Carey. With an Introductory Essay, by Francis Wayland, D.D., President of Brown University. Boston. Gould, Kendall & Lincoln. 12mo. pp. 422. 1836.

The Christian Review, vol. i., 1836, p. 531.

Memoir of WILLIAM CAREY, D.D. Late Missionary to Bengal; Professor of Oriental Languages in the College of Fort William, Calcutta. By Eustace Carey. With an Introductory Essay, by Francis Wayland, D.D. Pres. of Brown University.

BOSTON: Gould, Kendall and Lincoln. 1836. *Duodecimo.*

PORTRAIT.

I am very affy. yours W. Carey.

Memoir of WILLIAM CAREY, D.D. late Missionary to Bengal; Professor of Oriental Languages in the College of Fort William, Calcutta. By Eustace Carey. Jackson and Walford. pp. viii. 630.

The Congregational Magazine, New Series, vol. i., 1837, pp. 251, 320.

Persevering Exertion Crowned with Success. [A Sketch of the Exertions of Dr. CAREY].

Quarterly Register and Journal of the American Education Society,
vol. ix., 1837, p. 168.

PAULERSPURY.

Memoir of WILLIAM CAREY, D.D. late Missionary to Bengal: Professor of Oriental Languages in the College of Fort William, Calcutta, By Eustace Carey. With an Introductory Essay, by Jeremiah Chaplin, D.D. late President of Waterville College.

HARTFORD: Canfield and Robins 1837. *Duodecimo*.

PORTRAIT

I am very affty yours W. Carey.

The Place of Professor CAREY'S Nativity, a View of the Cottage and School, at Paulers-Pury, Northamptonshire, where the Professor's Father resided nearly 50 Years, as Parish Clerk & Schoolmaster.

T. P. Gardner del. I. Rowe sc. Change Alley.

— Another Edition.

W. Metcalfe and Sons, Litho. *Quarto*.

The Rev. Doctor CAREY, Professor of Oriental Languages in the College of Fort William, Calcutta, &c. &c. By the Rev. John Dyer, Secretary of the Baptist Missionary Society.

PORTRAIT.

The Revd. W. Carey, D.D. and his Brahmin Pundit. Painted by Home.
Engraved by J. Jenkins.

Christian Keepsake, 1837, p. 9.

Birth-place of Dr. CAREY, at Paulerspury.

WOODCUT.

Birth-place of the Rev. William Carey, D.D. at Paulerspury, Northamptonshire.

Gents' Magazine, vol. viii., New Series, 1837, p. 585.

Account of Dr. CAREY.

Gardiner's Music and Friends, vol. i., 1838, p. 393.

Memoirs of Doctor WILLIAM CAREY.

The Southern Literary Messenger, vol. iv., 1838, p. 578.

Account of WILLIAM CAREY, D.D. the Patriarch of Indian Missions.

PORTRAIT.

Professor Carey, of the College of Fort William, Calcutta, attended by his Pundit.
Home pinxit. W. Worthington sculpt.

VIGNETTE.

The House at Paulerspury where Dr. Carey was born.

Baker's History of Northamptonshire, vol. ii., [1841], p. 210.

PAULERSPURY.

The Late Dr. CAREY. Jubilee of the Baptist Missionary Society.

Northampton Mercury, October 22, 1842.

Biographical Notice of the Rev. WILLIAM CAREY, D.D. of Serampore, by the Hon. & Rev. William Herbert.

NEWCASTLE. T. & J. Hodgson, Union Street. MDCCCXLIII. Quarto.

Account of Dr. CAREY and Distinguished Men among the English Baptists.

Benedict's History of the Baptist Denomination in America, 1848, pp. 359, 363.

Memoir of WILLIAM CAREY, D.D.

Carey's Oriental-Christian Biography, 1852, vol. i., pp. 289-321.

Memoir of CHARLOTTE AMELIA CAREY.

Carey's Oriental-Christian Biography, 1852, vol. ii., pp. 331-334.

WILLIAM CAREY: A Biography. By Joseph Belcher, D.D., Author of "Baptisms of the New Testament," Editor of "Complete Works of Andrew Fuller," "Works of Robert Hall," etc., etc., etc.

PHILADELPHIA: American Baptist Publication Society. 118 Arch Street. Duodecimo. [1853].

PORTRAIT.

William Carey, and Mrityunjaya his Pundit. Painted by Home. Engraved by Sartain.

WOODCUTS.

Birth Place and Early Residence. *Vignette*.

The House at Kettering in which the Baptist Missionary Society was formed. W. H. Van Ingen.

Reference to Dr. CAREY and Baptist Missionary Society.

Kingsmill's Missions and Missionaries, 1853, p. 419.

Account of Dr. CAREY and the Propagation of Christianity by the Baptist Missionary Society.

Brown's History of the Propagation of Christianity, 1854, p. 1.

The Life and Times of CAREY, Marshman and Ward. Embracing the History of the Serampore Mission. By John Clark Marshman. In Two Volumes.

LONDON Longman, Brown, Green, Longman, & Roberts. 1859. Octavo.

CAREY, Ward, and Marshman. The Life and Times of CAREY, Marshman, and Ward, embracing the History of the Serampore Mission. By John Clark Marshman. 2 Vols. London: Longmans. 1859.

The Christian Observer, vol. lviii., 1859, p. 408.

PAULERSPURY.

Art. VIII.—The Life and Times of CAREY, Marshman and Ward, embracing the History of the Serampore Mission, By John Clark Marshman. In two Volumes. London: Longman, Brown, Green, Longmans, and Roberts. 1859.

The Calcutta Review, vol. xxxii., pp. 437–469.

WILLIAM CAREY. A Lecture by the Rev. J. P. Chown.
Lectures before the Young Men's Christian Association, 1859, p. 123.

From the London Quarterly. Life and Times of CAREY, Marshman and Ward.

The Eclectic Magazine of Foreign Literature,
vol. xlix., *New York*, 1860, p. 14.

Lecture on Dr. CAREY, Delivered in the School-room attached to College Street Chapel. By I. Bedford of Daventry.

Northampton Mercury, May 17, 1862.

Account of WILLIAM CAREY.

Jamieson's Ornaments of the Faith, 1863, p. 103.

The Story of CAREY, Marshman, and Ward, the Serampore Missionaries. By John Clark Marshman.

LONDON: J. Heaton & Son, 42, Paternoster Row. 1864. *Duodecimo*.

— Popular Edition.

LONDON: Alexander Strahan, & Co. 1864. *Duodecimo*.

The Baptist Missionary Society and Dr. CAREY.

Hassell's From Pole to Pole, 1866, p. 316.

— Another Edition.

Hassell's From Pole to Pole, 1872, p. 316.

Account of Dr. CAREY.

Moister's Missionary Pioneers, 1871, p. 542.

WILLIAM CAREY and Joshua Marshman, The Serampore Missionaries.

Yonge's Pioneers and Founders, 1871, p. 96.

Notices of Dr. CAREY.

Lewis' Life of John Thomas, 1873, p. 211.

Account of Dr. CAREY and other Baptist Missionaries.

Badley's Indian Missionary Directory, 1876, p. 11.

PAULERSPURY.

Memoir of WILLIAM CAREY, D.D. (1761—1834), a Baptist Minister and Oriental Scholar.

Encyclopædia Britannica, vol. v., 1876, p. 101.

DR. CAREY.

LONDON: The Religious Tract Society; 56, Paternoster Row; 65, St. Paul's Churchyard; and 164, Piccadilly. No. 1006. *Duodevimo*.

Moulton Memorials of Dr. CAREY.

The Freeman, Dec. 19, 1879.

WILLIAM CAREY. By James Culross, D.D., Author of "John, whom Jesus Loved," "The Greatness of Little Things," etc.

LONDON: Hodder and Stoughton, 27, Paternoster Row. MDCCCLXXXI. *Octavo*.

Biographical Sketch of WILLIAM CAREY.

PORTRAIT.

William Carey. Butterworth & Heath sc.

The Vanguard of the Christian Army, [1883], p. 31.

WILLIAM CAREY the Linguist.

Landels' Baptist Worthies, 1883, p. 159.

"At page 162 it says Dr. Carey 'became pastor of a Baptist church first at Barton.' Carey only occasionally supplied Earls Barton, a village about six miles distant from Hackleton. His first pastorate was at Moulton, where he was ordained August 1, 1787.

"At page 169 the Easter meeting of ministers of the Northamptonshire Associated Churches is stated to have been 'held at Clifton in 1791.' It should be Clipstone.

"At page 133 the formation of the Baptist Missionary Society is stated to have taken place in October, 1782; it should be 1792."—

The Baptist, March 20, 1884.

WILLIAM CAREY, the Shoemaker who Translated the Bible into Bengali and Hindostani.

"No, sir! only a cobbler."—*Dr. William Carey*.

"I am indeed poor, and shall always be so until the Bible is published in Bengali and Hindostani, and the people want no further instruction."—*Dr. William Carey, Letter from India, 1794*.

PORTRAIT.

William Carey, D.D.

Winks' Lives of Illustrious Shoemakers, 1883, pp. 147–174.

Foundation of English Missions—WILLIAM CAREY the first English Missionary, 1761–1834.

Smith's Short History of Christian Missions, 1884, p. 155.

Lecture VI. Price 4d. The Evangelical Succession Third Series CAREY By George Smith, LL.D., F.R.G.S., Edinburgh.

EDINBURGH: Macniven and Wallace 132 Princes Street 1884 *Duodecimo*.

PAULERSPURY.

Particulars relative to the Life and last Illness of the venerable Dr. CAREY, who died on the 9th June, at the age of 73.

The Asiatic Journal, vol. xv., New Series, 1834, p. 204.

From the "*Englishman* . . . , stated to be derived from a source on which the fullest reliance can be placed."

Proceedings of the Asiatic Society of Bengal on the Death of WILLIAM CAREY, D.D.

Journal of the Asiatic Society of Bengal, vol. iii., 1834, p. 300.

Bust to the Memory of the Founder of the Society (Dr. WILLIAM CAREY.)

Journal of the Agricultural and Horticultural Society of India,
vol. i., 1842, p. 178.

Biographical Notices of WILLIAM CAREY.

Memoir of William Yates, D.D., by James Hoby, 1847, p. 71.

Reference to the "Nest of Consecrated Cobblers."

Memoirs of the Lives of Robert Haldane and J. A. Haldane,
by Alexander Haldane, 1852, p. 295.

Exertions in Aid of the Serampore Mission, and Correspondence with CAREY, Marshmans, Ward, and Mack.

Life and Letters of Christopher Anderson, by Hugh Anderson, 1854,
pp. 254—336.

A Discourse occasioned by the death of the Rev. William Carey, D.D., was preached by Rev. Christopher Anderson, of Edinburgh, and soon after published, containing an outline of the life and character of the first Missionary of modern times. The profits, amounting to about £18, he transferred to the funds of the Mission, along with the collection made on the occasion of preaching the sermon, amounting to £91 12s. 6d. In the first edition of the Sermon; the place of Carey's birth was erroneously stated.

Three Indian Heroes: The Missionary, The Statesman, The Soldier. By the Rev. J. S. Banks.

LONDON: Wesleyan Conference Office, 2, Castle-Street, City-road; and 66, Paternoster Row. *Duodecimo*.

I. The Missionary. William Carey.

— Another Edition.

LONDON: T. Woolmer, 2, Castle Street, City Road; and 66, Paternoster Row, E.C. *Duodecimo*.

PAULERSPURY.

The Literary Character of Dr. CAREY. By H. H. Wilson, Esq., M.A., F.R.S., Boden Professor of Sanscrit in the University of Oxford, Member of the Asiatic Society, and of the Asiatic Societies of Bengal, Paris, etc. [1836.]

Dr. Belcher's William Carey [1853], p. 279.

Art. I.—India and Comparative Philology. On CAREY.

The Calcutta Review, vol. xxix., 1857, p. 271.

Art. VIII.—The Life and Times of CAREY, Marshman and Ward, embracing the History of the Serampore Mission. By John Clark Marshman. In two Volumes.

The Calcutta Review, vol. xxxii., 1859, p. 437.

The Serampore Mission—First missionary effort of the Baptists—William Carey—The Mission to Bengal—Marshman and Ward—Establishment at Serampore—Hostility of the Government—Eventual Success.

Kaye's Christianity in India, 1859, p. 217.

Great Lives and their Lessons WILLIAM CAREY; or, Sanctified Scholarship. Medallion Portrait on Title.

LONDON: W. Macintosh, 24, Paternoster Row. The Book Society, 28, Paternoster Row. 18mo.

William Carey. Born at Paulerspury, Northamptonshire, 1761. Pastor at Moulton, 1787–1789. Pastor at Leicester, 1791–1793. Missionary in India, 1793–1834. Died at Serampore, 1834.

Kirtland's Homes of the Baptist Missionary Society, 1885, p. 30.

WILLIAM CAREY. New Biographical Series. — No. 24. Portrait.

[The Religious Tract Society, Paternoster Row, London.] *Sm. Quarto*. [1885].

The Life of WILLIAM CAREY, D.D. Shoemaker and Missionary Professor of Sanskrit, Bengali, and Marathi in the College of Fort William, Calcutta By George Smith, LL.D. C.I.E. Fellow of the Royal Geographical and Statistical Societies; Member of Council of the Scottish Geographical Society; Author of the 'Life of Duff' and 'Life of Wilson,' Etc. * * * * With Portrait and Illustrations

LONDON John Murray, Albemarle Street 1885 *Octavo*.

*Bibliographical List of the Writings of Dr. Carey
and Replies to them ; with Translations
issued by the Serampore Missionaries.*





The Writings of William Carey.

An Enquiry into the Obligations of Christians, to Use Means for the Conversion of the Heathens. In which the Religious State of the Different Nations of the World, the Success of former Undertakings, and the Practicability of further Undertakings, are Considered, by WILLIAM CAREY.

For there is no Difference between the Jew and the Greek; for the same Lord over all, is rich unto all that call upon him. For whosoever shall call on the name of the Lord shall be saved. How then shall they call on him, in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a Preacher? and how shall they preach except they be sent?

PAUL.

LEICESTER: Printed and sold by Ann Ireland, and the other Booksellers in Leicester; J. Johnson, St. Paul's Church yard; T. Knott, Lombard Street; R. Dilly, in the Poultry, London; and Smith, at Sheffield. MDCXCII. 8vo.

An Enquiry into the Obligations of Christians, to Use Means for the Conversion of the Heathens; In which the religious State of the different Nations of the World, the Success of former Undertakings, and the Practicability of further Undertakings, are considered. By WILLIAM CAREY, D.D. Professor of the Sungskritt, Mahratta, and Bengalee Languages, in the College of Fort William, and one of the Baptist Missionaries.

"For there is no difference between the Jew and the Greek; for the same Lord over all, is rich unto all that call upon him. For whosoever shall call on the name of the Lord, shall be saved. How then shall they call on him, in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a Preacher? and how shall they preach except they be sent?"

Paul.

LONDON: Published by Button and Son, Paternoster-Row; and Sold by T. Inkersley, Bradford; Robinson and Co. and G. Wilson, Leeds; Holden, Halifax; Coombe, Leicester; J. James, Bristol; and all other Booksellers. 1818. 12mo.

With an "Advertisement" (Preface) dated "Shipley, Aug. 13, 1818."

No doubt by Isaac Mann.

There is mention of an edition in the *Life of Carey*, by Dr. George Smith, as published at Leicester in 1822; I have failed in tracing a copy.

Hymn by Mr. CAREY. The Indian renouncing Heathenism, and embracing Christianity.

Periodical Accounts, vol. i., 1800, p. 525.

Bengali. [The Holy Bible containing the Old and New Testament, translated into the Bengalee Language by the Serampore Missionaries, and revised by W. CAREY.]

SERAMPORE 1801-1805. 8vo. 5 Vols.

No English title-page.

"The third edition of the Bengali Testament was published in 1811 in folio for the use of the native congregations by that time formed. The fourth, consisting of 5000 copies, appeared in 1816, and the eighth in 1832."—

Dr. George Smith's Life of Dr. Carey, 1885, p. 255.

In the *Biblical Magazine* (1801-4) are Extracts from Letters from Mr. Carey ; and Extracts from a Journal written by him.

CLIPSTONE, 1801-3 ; Dunstable, 1804. 8vo.

A Grammar of the Bengalee Language. By W. CAREY.

Printed at the Mission Press, Serampore. 1801. 8vo.

A Grammar of the Bengalee Language. The Second Edition, with Additions. By W. CAREY, Teacher of the Sungskrit, Bengalee, and Mahratta Languages, in the College of Fort William.

SERAMPORE, Printed at the Mission Press. 1805. 8vo.

A Grammar of the Bengalee Language. The Fourth Edition, with Additions. By W. CAREY, D.D. Professor of the Sungskrita and Bengalee Languages, in the College of Fort William.

SERAMPORE, Printed at the Mission Press. 1818. 8vo.

Dialogues, intended to Facilitate the Acquiring of the Bengalee Language.

SERAMPORE, Printed at the Mission Press. 1801. 8vo.

Dialogues, intended to Facilitate the Acquiring of the Bengalee Language Second Edition.

SERAMPORE, Printed at the Mission Press. 1806. 8vo.

Dialogues, Intended to Facilitate the Acquiring of the Bengalee Language. Third Edition. By W. CAREY, D.D. Professor of the Sungskrita and Bengalee Languages, in the College of Fort William.

SERAMPORE Printed at the Mission Press. 1818. 8vo.

Hitópadesa, or Salutory Instruction. In the original Sanscrit.

Printed at Serampore, 1804. 4to.

In the Appendix to the First Report of the British and Foreign Bible Society (1805) is an "Extract of a Letter from the Rev. Mr. CAREY chief Minister of the Baptist Mission in the East Indies, communicated by the Secretary of that Mission. Dated Calcutta, Feb. 27, 1804."

First General Letter, addressed by the Serampore Missionaries, as translators of the Bible, to the natives of India, and briefly stating to them its contents, and recommending it to their attention. 8 pages.

Tenth Memoir Respecting the Translations of the Sacred Scriptures, 1834, p. 40.

Form of Agreement respecting the Great Principles upon which the Brethren of the Mission at Serampore think it their duty to act in the work of Instructing the Heathen, Agreed upon at a Meeting of the Brethren at Serampore, on Monday, October 7, 1805.

SERAMPORE: Printed at the Brethren's Press. 1805. Reprinted at the Baptist Mission Press, Calcutta. 1874. 8vo.

Proposals for a Subscription for Translating the Holy Scriptures into the following Oriental Languages :

Shanserit,	Mahratta,	Telinga,	Tibet,
Bengalee,	Guzerattoe,	Burmah,	Malay,
Hindoostanee,	Orissa,	Assam,	and
Persian,	Carnata,	Bootan,	Chinese.

[Printed at the Mission Press, Serampore, in Bengal, 1806.] 4to.

"Curious Interesting Announcement of the Bible Society, in which the Serampore Appeal for Bible Printing is made the ground of Appeal by the Society. It is signed by Carey and others, and issued by the British and Foreign Bible Society. Important as shewing what Carey did for the Bible Society."

A Grammar of the Mahratta Language. To which are added Dialogues on Familiar Subjects. By W. CAREY, Teacher of the Sungserit, Bengalee and Mahratta Languages in the College of Fort William.

SERAMPORE, Printed at the Mission Press. 1805. 8vo.

A Grammar of the Mahratta Language, to which are added Dialogues on Familiar Subjects. The Second Edition. By W. CAREY, D.D. Professor of the Sungskrit, Bengalee, and Mahratta Languages in the College of Fort William.

SERAMPORE. Printed at the Mission Press. 1808. 8vo.

A Grammar of the Mahratta Language. To which are added Dialogues on Familiar Subjects. The Third Edition. By W. CAREY, D.D. Professor of the Sungskrit, and Bengalee Languages, in the College of Fort William.

SERAMPORE: Printed at the Mission-Press. 1825. 8vo.

A Grammar of the Sungskrit Language, Composed from the works of the most esteemed Grammarians. To which are added, Examples for the Exercise of the Student, and a Complete List of the Dhatoos, or Roots. By W. CAREY. Teacher of the Sungskrit, Bengalee, and Mahratta Languages, in the College of Fort-William.

SERAMPORE, Printed at the Mission Press. 1806. 4to.

Dedicated "To the Most Noble Richard Marquis Wellesley, K.P. &c. &c. &c."

"The sarcastic attack on the Baptist Mission, by the Rev. Sydney Smith," in the *Edinburgh Review*, "seemed so outrageous to the conductors of the *Quarterly Review*, that its first number for 1809 contained an article on Sanskrit Grammars, in which an eulogy is passed on Dr. Carey's philological labours on grounds of pure scholarship."—*The Evangelical Succession, Third Series*, 1884, p. 208.

The Ramayna of Valmeeki, in the Original Sungskrit. With a Prose Translation, and Explanatory Notes, by WILLIAM CAREY and Joshua Marshman.

SERAMPORE, 1806. 4to. 3 vols.

The Ramayuna of Valmeeki, Translated from the Original Sungskrit, with Explanatory Notes, by WILLIAM CAREY and Joshua Marshman. Vol. I. Containing the First Book. Sold for the benefit of the Baptist Missionary Society.

Printed by J. W. Morris, Dunstable. Sold by Messrs. Black, Parry and Co., Leadenhall street; also by Button, 24, and Burditt, 60, Paternoster Row, London. 1808. 8vo.

Memoir relative to the Translations of the Sacred Scriptures : to the Baptist Missionary Society in England.

Printed by J. W. Morris, Dunstable. 1808. 12mo.

Cósha, or Dictionary of the Sanscrit Language, by Amerá Sinha : With an English Interpretation, and Annotations. By H. T. Colebrooke, Esq.

Printed at Serampoor, 1808. 4to. 2 vols.

Remarks on the State of Agriculture, in the District of Dina'ppur. By W. CAREY.

Transactions of the Asiatick Society, vol. x., 1808, pp. 1—26.

A Dictionary of the Mahratta Language. By W. CAREY, D.D. Professor of the Sungskrita, Mahratta, and Bengalee Languages in the College of Fort William.

SERAMPORE, 1810. 8vo.

A Third Memoir of the Translations, Carrying on at Serampore, in a Letter addressed to the Society.

LONDON : Printed by J. Haddon, Finsbury, 1812. 12mo.

Ninth Memoir respecting the Translations and Editions of the Sacred Scriptures, conducted by the Serampore Missionaries.

[Printed by M. C. Morris, Wycombe. 1823]. 8vo.

Tenth Memoir Respecting the Translations of the Sacred Scriptures into the Oriental Languages, by the Serampore Brethren. With a Brief Review of Their various Editions from the Commencement in the Spring of 1794. Especially addressed to the various Bible Societies, and those Subscribers who may not have seen, or not possess, the previous Memoirs.

Parbury, Allen, and Co. London; D. Marples, Liverpool; D. A. Talboys, Oxford; Deighton and Sons, Cambridge; Waugh and Innes, W. White and Co. W. Oliphant and Son, Edinburgh; M. Ogle, Glasgow; Wm. Curry and Co. Robertson and Co. Dublin. 1834. 8vo.

— Second edition.

London, 1834.

On Repentance. A Translation of an English Tract by Dr. CAREY.

Tenth Memoir Respecting the Translations of the Sacred Scriptures, 1834, p. 41.

Happy Deaths, or a New Token for Children, addressed to youths in India. By Dr. Roxburgh, Edited by Dr. CAREY. 8vo.

Tenth Memoir Respecting the Translations of the Sacred Scriptures, 1834, p. 39.

A Grammar of the Punjabee Language. By W. CAREY, D.D. Professor of the Sungskrit, Bengalee, and Mahratta languages, in the College of Fort William.

SERAMPORE: Printed at the Mission-Press. 1812. 8vo.

A Universal Dictionary of the Oriental Languages, derived from the Sanskrit, of which that Language is to be the Groundwork. By Dr. CAREY.

The MS. was destroyed by the fire at the Mission Press, March 11, 1812.

Hindi. [The Holy Bible Translated from the Originals into the Hindu Language. By the Serampore Missionaries, principally by W. CAREY.]

SERAMPORE, 1812-18. 8vo. 5 vols.

Vol. 4 containing the Prophetical books is in Sanscrit. Vols. 1, 2, & 5 have no English title-pages.

The Holy Bible, containing The Old and New Testaments, Translated from the Originals into the Hindoe Language. By the Serampore Missionaries. Vol. III. Containing the Books of Job, the Psalms, the Proverbs, Ecclesiastes, and the Song of Solomon.

SERAMPORE: Printed at the Mission Press. 1818. 8vo.

The Holy Bible, containing the Old and New Testaments, Translated from the Originals into the Sungskrita Language. By the Serampore Missionaries. Vol. IV. Containing the Prophetical Books.

SERAMPORE: Printed at the Mission Press. 1818. 8vo.

A Grammar of the Telinga Language. By W. CAREY, D.D. Professor of the Sungskrit, Bengalee, and Mahratta Languages, in the College of Fort William.

SERAMPORE Printed at the Mission-Press. 1814. 8vo.

Hortus Bengalensis, or a Catalogue of the Plants Growing in the Honourable East India Company's Botanic Garden at Calcutta.

SERAMPORE Printed at the Mission Press. 1814. Royal 8vo.

A Dictionary of the Bengalee Language, In which the Words are traced to their Origin and their various Meanings given. By W. CAREY, D.D. Professor of the Sungskrit, and Bengalee Languages, in the College of Fort William. Volume I.

SERAMPORE: Printed at the Mission Press. 1815. 4to.

A Dictionary of the Bengalee Language, in which the Words are Traced to their Origin, and their various Meanings given. By W. CAREY, D.D. Professor of the Sungskrita, and Bengalee Languages, in the College of Fort William. Second Edition, with Corrections and Additions.

SERAMPORE: Printed at the Mission-Press, 1825. 4to. 3 vols.

A Dictionary of the Bengalee Language. Abridged from Dr. CAREY'S Quarto Dictionary.

SERAMPORE: 1827. 2 vols. 8vo.

The Preface to vol. II. is signed "John C. Marshman." Dated "Serampore Dec. 10, 1828."

A Dictionary of the Bengalee Language. Abridged from Dr. CAREY's Quarto Dictionary. Third Edition.

SERAMPORE: Printed at the "Tomohur" Press. Sold at the Press, and also at the Calcutta School Book Society's Depository, and by all the principal Booksellers in Calcutta. 1864. 2 vols. 8vo.

A Grammar of the Kurnata Language. By W. CAREY, D.D. Professor of the Sungskrita, Bengalee, and Mahratta Languages in the College of Fort William.

SERAMPORE: Printed at the Mission Press. 1817. 8vo.

A Fac-Simile of a Letter written by The Rev. Dr. CAREY and of the signatures of the Pastors and Deacons of the Church at Serampore in the year 1817.

B. Cartwright, Lithographic Printer, 2 Warwick Place Bedford Row. 4to.

College for the Instruction of Asiatic Christian and other Youth, in Eastern Literature and European Science, at Serampore, Bengal.

LONDON: Printed for Black, Kingsbury, Parbury, and Allen. Leadenhall Street. 1819. 4to.

Flora Indica; or Descriptions of Indian Plants, by the late William Roxburgh, M.D. F.R.S.E. &c. &c. Edited by WILLIAM CAREY, D.D. To which are added Descriptions of Plants more Recently Discovered. By Nathaniel Wallich, M.D. F.L.S. &c. Superintendent of the Botanic Garden, Calcutta.

"All thy works praise thee O Lord." DAVID.

SERAMPORE: Printed at the Mission Press 1820. 2 vols.

Flora Indica; or, Descriptions of Indian Plants. By the late William Roxburgh, M.D. F.R.S.E. Etc. Etc.

SERAMPORE: Printed for W. Thacker and Co. Calcutta, and Parbury, Allen, and Co. London. 1832. 3 vols. 8vo.

The Advertisement to Vol. I. is signed "W. Carey." Dated "Serampore, Dec. 24th, 1831."

Transactions of the Agricultural and Horticultural Society of India. Vol. I.

CALCUTTA: Re-Printed at the Baptist Mission Press, Circular Road. 1834. 8vo.

Introductory Discourse, delivered by the President, September 21, 1824. p. 1.

Prospectus of an Agricultural and Horticultural Society in India. p. 211.

Dated, "Mission House, Serampore, April 15, 1820."

Signed, "W. CAREY,"

A Letter addressed to the members of the Society, containing 20 questions relating to climate, water carriage, labour, produce, Drawn up &c. by Dr. CAREY and approved by Committee, March 11, 1821. p. 222.

List of Six Premiums proposed by Dr. CAREY and agreed to by Committee. March 20, 1822. p. 226.

Essays (from the Quarterly "Friend of India") Relative to the Habits, Character, and Moral Improvement of the Hindoos.

LONDON. 1823. 8vo.

A Dictionary of the Bhotanta, or Boutan Language. Printed from a Manuscript Copy made by the late Rev. Frederic Christian Gotthelf Schroeter, edited by John Marshman. To which is Prefixed A Grammar of the Bhotanta Language. By Frederic Christian Gotthelf Schroeter. Edited by W. Carey, D.D. F.L.S. F.G.S.

SERAMPORE: 1826. 4to.

Reply of Mr. J. C. Marshman to the Attack of Mr. Buckingham on the Serampore Missionaries.

LONDON: Printed for Kingsbury, Parbury, and Allen, Leadenhall Street. 1826. 8vo.

Reply of Mr. J. C. Marshman to the Attack of Mr. Buckingham, on the Serampore Missionaries. Second Edition. To which is Prefixed, Reply of the Serampore Missionaries to the Attack made on them in No. III. of the Oriental Magazine.

LONDON: Kingsbury, Parbury, and Allen, Leadenhall Street. MDCCCXXVI. 8vo.

Periodical Accounts of the Serampore Mission. New Series. Volume I. From January 1827 to December 1833 Inclusive.

Parbury, Allen, and Co. London; D. Marples, Liverpool; Waugh and Innes, W. Whyte & Co. W. Oliphant and Son, Edinburgh; M. Ogle, Glasgow; Curry and Co. Dublin. 1834. 8vo.

No XII. June 1833, p. 720.

A Statement of the principles proposed to be embodied in the Statutes of Serampore College. Also an "Address to the Christian Public in behalf of Serampore College." Signed by "W. Carey, J. Marshman, John C. Marshman, Members of the College Council."

Continued under the title of

The Friend of India and of the East in general, with the Proceedings at large of the Serampore Mission, In Continuation of the Periodical Accounts. No. I. January 1836.

Brief Memoir Relative to the Operations of the Serampore Missionaries Bengal. With an Appendix.

LONDON: Parbury, Allen & Co., Leadenhall Street. 1827. 8vo.

Statement relative to Serampore, Supplementary to a "Brief Memoir." By J. Marshman, D.D. With Introductory Observations, by John Foster.

LONDON: Parbury, Allen & Co. Leadenhall-Street. 1828. 8vo.

Vindication of the Calcutta Baptist Missionaries: in Answer to "A Statement relative to Serampore, by J. Marshman, D.D. With Introductory Observations, by John Foster." By Eustace Carey & William Yates.

LONDON: Wightman & Co. 24, Paternoster-Row; and Parbury, Allen, & Co. 7, Leadenhall-Street. 1828. 8vo.

The Spirit of the Serampore System, as it Existed in 1812 and 1813; with Strictures on some Parts of "Dr. Marshman's Statement, relative to Serampore," in a Series of Letters to a Friend. By Wm. Johns, M.D. F.L.S. F.R.S. Member of the Royal College of Surgeons, London, &c.

I am young and ye are very old: wherefore I was afraid, and durst not shew you my opinion, I said, Days should speak:—Great Men are not always wise:—I also will shew mine opinion. ELIHU.

Qui statuit aliquid, parte inaudita alterâ, æquum licet statuerit, haud æquus fuit. SENeca.

LONDON: Published by Wightman and Cramp, Paternoster-Row. 1828 8vo.

A Letter to John Broadley Wilson, Esq. Treasurer of the Baptist Missionary Society; occasioned by "A Statement Relative to Serampore, by J. Marshman, D.D. With Introductory Observations, by John Foster;" Including Original Correspondence, &c. By John Dyer, Secretary to the Baptist Missionary Society.

LONDON: Wightman & Co, 24, Paternoster Row; and Parbury, Allen, & Co. 7, Leadenhall Street. 1828. 8vo.

Letters Official and Private from the Rev. Dr. CAREY, Relative to certain Statements given in these Pamphlets lately published by the Rev. J. Dyer, Secretary to the Baptist Missionary Society; W. Johns, M.D.; and the Rev. E. Carey and W. Yates.

"Dr. Carey is universally known to be one of the humblest and most modest of human beings."

1828. *Rev. J. Dyer's Letter to J. B. Wilson, Esq.*

Sold by Parbury, Allen, and Co. London; T. Kaye and D. Marples, Liverpool; Bulgin and Son, Bristol; Waugh and Innes, Edinburgh; Duncan and Co. Glasgow; and W. Curry and Co. Dublin. 8vo.

Letters Official and Private from the Rev. Dr. CAREY, Relative to certain Statements given in three Pamphlets lately published by the Rev. J. Dyer, Secretary to the Baptist Missionary Society; W. Johns, M.D.; and the Rev. E. Carey and W. Yates.

"Dr. Carey is universally known to be one of the humblest and most modest of human beings."

Rev. J. Dyer's Letter to J. B. Wilson, Esq.

Second Edition.

1828. Sold by Parbury, Allen, and Co. London; J. Gore and Son, T. Kaye, T. Taylor, and D. Marples, Liverpool; Bulgin and Son, Bristol; Waugh and Innes, Edinburgh; Duncan and Co. Glasgow; and W. Curry and Co. Dublin. 8vo.

Letters from the Rev. Dr. CAREY, relative to Certain Statements contained in Three Pamphlets lately published by the Rev. John Dyer, Secretary to the Baptist Missionary Society: W. Johns, M.D. and the Rev. E. Carey and W. Yates. The Third Edition, Enlarged from Seventeen to Thirty-two Letters, containing Dr. CAREY'S ideas respecting the Mission from the year 1815 to the present time.

"Dr. Carey is universally known to be one of the humblest and most modest of human beings."

Rev. J. Dyer's Letter to J. B. Wilson, Esq.

LONDON: Parbury, Allen, and Co.: Sold also by J. Gore and Son, T. Kaye, T. Taylor, and D. Marples, Liverpool; Bulgin and Son, Bristol; Waugh and Innes, Wm. Whyte and Co. and Wm. Oliphant, Edinburgh; Ogle and Co. Glasgow; and W. Curry, and Co. Dublin. 1828. 8vo.

Two Letters to a Member of the Committee of the Baptist Missionary Society, on their Disputes with the Serampore Brethren; with Addenda. By an Old Subscriber to the Baptist Mission.

“Qui prægravat artes
Infra se positas, extinctus amabitur idem.”

HORACE.

“He whose moral or intellectual excellence causes envy in his life time, shall be revered when he is dead.”

“The sincere wish of my heart for the Baptist Mission is, that you may never be without a Marshman.”

W. CAREY.

LONDON: Parbury, Allen and Co. Leadenhall Street; and Wightman and Co., 24, Paternoster Row. 1829. 8vo.

Letters signed R. Nichols.

Reply to the Rev. John Dyer's Letter to John Broadley Wilson, Esq. By J. Marshman, D.D. Together with Thoughts upon the Discussions which have Arisen from the Separation between the Baptist Missionary Society and the Serampore Missionaries. By W. CAREY, D.D. Also a Communication on the same Subject, By the Rev. Wm. Robinson, of Calcutta. And an Appeal, by the Serampore Missionaries, on Behalf of the Labours in which they are engaged.

LONDON: Published by Parbury, Allen, and Co., and Hamilton, Adams, and Co. Sold by T. Kaye, T. Taylor, and D. Marples, Liverpool; Bulgin and Son, Bristol; Waugh and Innes, W. Whyte and Co., and W. Oliphant, Edinburgh; Ogle and Co., Glasgow; and W. Curry, Jun. and Co., Dublin. Price One Shilling. [1830.] 8vo.

Reply to the Rev. John Dyer's Letter to John Broadley Wilson, Esq. By J. Marshman, D.D. together with an Appeal, by the Serampore Missionaries, on behalf of the labours in which they are engaged; and a Communication on the same subject, by the Rev. Wm. Robinson, of Calcutta. Second Edition. With an Appendix of Correspondence, &c. Relative to a Proposal of the Serampore Brethren to submit the matters in Dispute to Arbitration.

LONDON: Published by Parbury, Allen and Co., and Hamilton, Adams, and Co. Sold by T. Kaye, T. Taylor, and D. Marples, Liverpool; Bulgin and Son, Bristol; Waugh and Innes, W. Whyte and Co., and W. Oliphant, Edinburgh; Ogle and Co., Glasgow; and W. Curry, jun. and Co., Dublin. 8vo. [1831.]

Review of Two Pamphlets, by the Rev. John Dyer, and the Rev. E. Carey and W. Yates. In Twelve Letters to the Rev. John Foster. By J. C. Marshman. Together with an Appeal, by the Serampore Missionaries, on behalf of the labours in which they are engaged; and a Communication on the same subject, By the Rev. Wm. Robinson, of Calcutta.

LONDON: Published by Parbury, Allen, and Co., and Hamilton, Adams, and Co. Sold by T. Kaye, T. Taylor, and D. Marples, Liverpool; Bulgin and Son, Bristol; Waugh and Innes, W. Whyte and Co., and W. Oliphant, Edinburgh; Ogle and Co, Glasgow; and W. Curry, Jun. and Co., Dublin. Price One Shilling. [1830.] 8vo.

Thoughts upon the Discussions which have arisen from the Separation between the Baptist Missionary Society and the Serampore Missions. [1830.]

A Defence of the Serampore Mahratta Version of the New Testament: in Reply to the Animadversions of an Anonymous writer in the Asiatic Journal for September, 1829. By William Greenfield, Editor of Bagster's Syriac New Testament, &c.

Modestè tamen et circumspecto iudicio de tantis viris pronunciandum est, ne, quod plerisque accidit, damnent quæ non intelligunt.—QUINTILIAN.

LONDON: Printed for Samuel Bagster, No. 15, Paternoster Row; . . .
Sold by Parbury, Allen and Co. Leadenhall Street; Hatchard and Son, Piccadilly. M.DCCC.XXX. 8vo.

The Article—"Oriental Translations of the Scriptures."
vol. xiviii., 1829, p. 297.

Letters on the Serampore Controversy, addressed to the Rev. Christopher Anderson; occasioned by a Postscript, dated Edinburgh, 26th November, 1830, Affixed to the "Reply" of the Rev. Dr. Marshman. By Joseph Ivimey. With an Appendix, containing Various Documents of Original Correspondence, &c.

"A brother offended is harder to be won than a strong city, and their contentions are like the bars of a castle."—SOLOMON.

"Depart from evil, and do good: seek peace, and pursue it."—DAVID.

LONDON: Printed for, and sold by the Author; and by George Wightman, 24, Paternoster Row; and Waugh and Innes, Edinburgh. 1831. 8vo.

Supplement to the Vindication of the Calcutta Baptist Missionaries, Occasioned by Dr. Carey's "Thirty-two Letters," Dr. Marshman's "Reply to the Rev. John Dyer," and Mr. John Marshman's "Review." By EUSTACE CAREY.

LONDON: Published by George Wightman, Paternoster-Row; and may be had at the Baptist Mission-rooms, Fen-Court, Fenchurch-Street. 1831. 8vo.

The New Testament of our Lord and Saviour Jesus Christ Translated into the Sungskrit Language, from the Original Greek, By the Missionaries at Serampore,

SERAMPORE, 1836. 4to.

Bibles en Sanscrit et en d'autres langues de l'Inde.

Brunet, *Manuel du Libraire*, vol. i., 1838, p. 265.

The Book of Genesis and part of Exodus, in Kaithi.

CALCUTTA: Printed for the Calcutta Bible Society, by J. Thomas, Baptist Mission Press. 1851. 8vo.

The Gospel of Luke and the Acts of the Apostles in Kaithi Hindi.

CALCUTTA: Printed by C. B. Lewis, for the Calcutta Auxiliary Bible Society, at the Baptist Mission Press. 1858. 8vo.

*Bibliographical List of Works pertaining to Baptist
Missions in the East, etc.*



Works containing Accounts of the Society amongst the Baptists for promulgating the Gospel in India; also References to Dr. Carey and others in connection with Missions in the East.

The Baptist Annual Register for 1790, 1791, 1792, and part of 1793.
Including Sketches of the State of Religion among different Denominations of Good Men at Home and Abroad. By John Rippon, D.D. 4 vols. 8vo. *London, 1790-1802.*

The Evangelical Magazine. 8vo. *London, 1793.*

1794.—“The moment Dr. Ryland read his letter from Carey he sent for Dr. Bogue and Mr. Stephen, who happened to be in Bristol, to rejoice with him. The three returned thanks to God, and then Bogue and Stephen, calling on Mr. Hey, a leading citizen, took the first step towards the foundation of a similar organisation of non-Baptists, since known as the London Missionary Society. Immediately Bogue, the able Presbyterian minister who had presided over a theological school at Gosport from which missionaries went forth, and who refused the best living in Edinburgh when offered to him by Dundas, wrote his address, which appeared in the *Evangelical Magazine* for September, calling on the churches to send out at least twenty or thirty missionaries.”—

Dr. George Smith's Life of Dr. Carey, 1885, p. 114.

The Missionary Magazine, for 1796, A Periodical Monthly Publication, Intended as a Repository of Discussion, and Intelligence Respecting the Progress of the Gospel throughout the World. 8vo. *Edinburgh, 1796.*

The General Baptist Magazine for the year 1798.
Printed for D[an]. Taylor.

Continued under the title of

The General Baptist Repository: . . . A Register of General Baptist Occurrences. . . . Published, at the request of the Ministers and Representatives of the New Connection of General Baptists, by Adam Taylor. *London, [1802].*

A Concise and Connected Account of the Rise, progress, and present state of the Particular Baptist Mission in India. No. II., pp. 69-77, 97-108.

Journals of William Ward and Dr. Marshman, 1799., etc.

Periodical Accounts, 1801, vol. ii., p. 1.

Periodical Accounts relative to the Baptist Missionary Society.

6 vols. 8vo.

Clipstone, etc., 1800—1817.

"Fuller and his coadjutors issued from the press of J. W. Morris at Clipstone towards the end of 1794, No. I. of their *Periodical Accounts relative to a Society formed among the Particular Baptists for Propagating the Gospel among the Heathen*. That contained a narrative of the foundation of the Society and the letters of Carey up to 15th February 1794 from the Soondarbans, as well as an eccentric communication from Thomas, which called forth the ridicule of Sydney Smith and the defence of Southey. Six of these *Accounts* appeared up to the year 1800, when they were published as one volume with an index and illustrations."—*Dr. George Smith's Life of Dr. Carey*, 1885, p. 113.

Memoirs of the late Rev. Samuel Pearce, A.M. With Extracts from some of his most Interesting Letters. Compiled by Andrew Fuller. Portrait. 8vo. *Clipstone*, 1800.

— Second Edition. 12mo. *Clipstone*, 1801.

— Third Edition. 8vo. *Dunstable*, 1808.

— Fourth Edition, corrected. 8vo. *London*, 1816.

— Fifth Edition, corrected. 12mo. *Birmingham*, 1819.

Memoirs of the late Rev. Samuel Pearce, A.M. With Extracts from some of his most Interesting Letters. To which is added, a Brief Memoir of Mrs. Pearce. Compiled by Andrew Fuller, D.D. Revised by the Committee of Publication. Am. S. S. U. Portrait. 12mo. *Philadelphia*, 1829.

Memoirs of the Rev. Samuel Pearce, A.M. Originally compiled by the Rev. Andrew Fuller. Now re-published, with considerable Additions, by W. H. Pearce, Missionary, Calcutta. 8vo. *London*, 1831.

— Another Edition. 12mo. *London*, 1837.

— Another Edition. 12mo. *London*, 1842.

The Gospel Messenger. [In Bengalee Verse.] By Ram Basu. [1801.]

The Biblical Magazine, Intended to promote the Knowledge and Belief of the Sacred Scriptures. 4 vols. 12mo. and 8vo. *Clipstone, etc.*, 1801—1804.

An Apology for the late Christian Missions to India: Comprising an Address to the Chairman of the East India Company, in Answer to Mr. Twining; and Strictures on the Preface of a Pamphlet, by Major Scott Waring; with an Appendix, Containing Authorities principally taken from the Reports of The Society for Promoting Christian Knowledge. By Andrew Fuller. 8vo. *Dunstable, 1802.*

— Second Edition. Three Parts. *Dunstable, 1808.*

The Assembly's Missionary Magazine, or Evangelical Intelligencer. 1806.

The Baptist Magazine for 1809. Vol. I. 8vo. *London.*

Brief Narrative of the Baptist Mission to India. 8vo. *Dunstable, 1808.*

Brief Narrative of the Baptist Mission in India. Second Edition, Enlarged. 12mo. *London, 1810.*

Brief Narrative of the Baptist Mission in India. Including an Account of Translations of the Sacred Scriptures into the Various Languages of the East. Third Edition. With Maps Illustrative of this Narrative and the Periodical Accounts in General. 8vo. *London, 1810.*

— Fourth Edition. With Maps, illustrative of this Narrative, and the Periodical Accounts in General. 8vo. *London, 1813.*

— Fifth Edition. With a Map, Illustrative of this Narrative, and the Periodical Accounts in General. 8vo. *London, 1819.*

Extracts from a Journal, kept During a voyage from Philadelphia to Calcutta, by Way of the Isle of France, on board the ship Harmony, Capt. Michael Brown, in the year 1812. By W. J. [William Johns.] 8vo. *Serampore, 1812.*

August 9, 1812. "We have had three sircars on board with us during the afternoon and evening; two of them bramins: they speak English fluently; they are familiar with the names Rev. Carey, and Rev. Marshman, and Rev. Ward. One of them, a young man of uncommon intelligent appearance, said, Rev. Carey was a very artful man knows both to write and read many languages; that he had printed many books, &c. His name *Juggernath*, tells me that this is that of his god, which is the same as Jesus Christ."—(p. 46.)

Brief Statement of the Baptist Mission in the East. Folio. 3 pages. *London, 1812.*

An Apology for Promoting Christianity in India : containing Two Letters, addressed to the Honourable the East India Company, concerning the Idol Juggernaut ; and a Memorial, presented to the Bengal Government in 1807, in Defence of the Christian Missions in India. Printed by Order of the Hon. the House of Commons. To which are now added, Remarks on the Letter addressed by the Bengal Government to the Court of Directors in Reply to the Memorial. With an Appendix, Containing various Official Papers, chiefly Extracted from the Parliamentary Records relating to the Promulgation of Christianity in India. By the Rev. Claudius Buchanan, D.D. 8vo. *London*, 1813.

Advantages of Christianity in Promoting the Establishment and Prosperity of the British Government in India ; Containing Remarks occasioned by Reading a Memoir on the Vellore Mutiny. By Joshua Marshman D.D. one of the Baptist Missionaries at Serampore. 8vo. [*London*], 1813.

At the end is a List of Works printed by the Baptist Missionaries at Serampore.

Memorial on Indian Civilization. By Dr. S. C. Johns. 1813.

Letter from Alexander Murray, D.D., Professor of Oriental Languages in the University of Edinburgh, on the Tendency of the Translation of the Scriptures into the Indian Languages to Promote Science. 8vo. *Edinburgh*, 1813.

The History of the Propagation of Christianity among the Heathen since the Reformation. By the Rev. William Brown, M.D. In Two Volumes. *London*, 1814.

The History of the Propagation of Christianity among the Heathen since the Reformation. By the Rev. William Brown, M.D. In Two Volumes. Second Edition. Illustrated with Maps, and Greatly Improved. *Edinburgh*, 1823.

In vol. II. pp. 223—225, is an interesting and valuable List of the Works issued from the Mission Press at Serampore.

History of the Propagation of Christianity among the Heathen since the Reformation. By the Rev. William Brown, M.D. Third Edition, brought down to the Present Time. In Three Volumes. *Edinburgh*, 1854.

An Address to the Reverend Eustace Carey, January 11, 1814, on His Designation as a Christian Missionary to India. By Robert Hall, M.A. 8vo. *Leicester*, 1814.

— Second Edition. *Leicester*, 1814.

— Fourth Edition. *London*, 1824.

Sermons on Various Important Public Occasions. By Robert Hall, A.M. *Edinburgh, 1815.*

Brief View of the Baptist Missions and Translations: with Specimens of Various Languages in which the Scriptures are Printing at the Mission Press, Serampore. Accompanied with a Map, Illustrative of the different Stations and the Countries in which the Languages are spoken. Compiled from the printed Accounts of the Baptist Missionary Society. 8vo. *London, 1815.*

The History of the Origin and First Ten Years of the British and Foreign Bible Society. By the Rev. John Owen, A.M. 2 vols. Large 8vo. *London, 1816.*

A Collection of Facts and Opinions Relative to the Burning of Widows, etc. By William Johns. *Birmingham, 1816.*

The Work of Faith, the Labour of Love, and the Patience of Hope Illustrated; in the Life and Death of the Reverend Andrew Fuller, late Pastor of the Baptist Church at Kettering, and Secretary to the Baptist Missionary Society, from its Commencement, in 1792. Chiefly extracted from his own Papers, by John Ryland, D.D. Portrait. 8vo. *London, 1816.*

— Second Edition, with Corrections and Additions. Portrait. 8vo. *London, 1818.*

Memoirs of the Life and Writings of the Rev. Andrew Fuller. By J. W. Morris. Portrait. 8vo. *London, 1816.*

Copy of a Letter from the Rev. Dr. Marshman, relative to his Clavis Sinica, &c. &c. Addressed to the Rev. Dr. Ryland. Dated Serampore, December 13th, 1816. Received June 16th, 1817. Folio.

Only 50 Copies Printed.

The First Report, of the General Baptist Missionary Society, June 24, 1817. 12mo. *Derby.*

The Samachar Durpun, or Mirror of Intelligence, Bengalee and English. *Serampore, 1818.*

“This paper, the first number of which was published sixteen years ago, viz. May, 1818, has been of incalculable use. Read with avidity, as it is, from Delhi to Arracan and Assam, the native mind has been stimulated, informed, and so far drawn away from the noxious reverence for Hindooism.”—

Tenth Memoir respecting the Translations of the Sacred Scriptures, 1834, p. 37.

Farewell Letters to a few Friends in Britain and America, on Returning to Bengal in 1821 By William Ward, of Serampore. 12mo. *London, 1821.*

The Annual Report of the Committee of the Baptist Missionary Society, Addressed to the General Meeting, Held at Cambridge, on Thursday, October 7th, 1819; Being a Continuation of the Periodical Accounts Relative to the said Society. Printed by Order of the General Meeting.

In the *Baptist Magazine* for January, 1819, and at the end of the Report [for October, 1819,] is printed the first No. of the

Missionary Herald. Containing Intelligence, at Large, of the Proceedings and Operations of the Baptist Missionary Society; and Recording the Principal Transactions of other Similar Institutions. 8vo.

Hints on Missions. By James Douglas, Esq. 12mo.
Edinburgh, 1822.

Brief Memoir of Krishna-Pal, the First Hindoo, in Bengal, who Broke the Chain of the Cast, by Embracing the Gospel. By the late Rev. W. Ward, of Serampore, Author of the History of the Hindoos, Farewell Letters, &c., &c. Second Edition. Portrait. 12mo.
Serampore: Printed, 1822. London: Reprinted 1823.

An Account of the American Baptist Mission to the Burmā Empire: In a Series of Letters, Addressed to a Gentleman in London. By Ann H. Judson. Map. 8vo. *London, 1823.*
— Second Edition. *London, 1827.*

The History, Design, and Present State of the Religious, Benevolent and Charitable Institutions, Founded by the British in Calcutta and its Vicinity By Charles Lushington, Esq. of the Bengal Civil Service. 8vo.
Calcutta: Printed at the Hindostanee Press. 1824.

"Charles Lushington, in his *History* extols" the Benevolent Institution for the Instruction of Indigent Children "as one of the monuments of active and indefatigable benevolence due to Serampore. Here, on the Lancaster system, and superintended by Carey, Mr. and Mrs. Penney had as many as 300 boys and 100 girls under Christian instruction of all ages up to twenty-four, and of every race."
Dr. George Smith's Life of Dr. Carey, 1885, p. 153.

Letters on Missions: Addressed to the Protestant Ministers of the British Churches: By Melvill Horne, Formerly Chaplain of Sierra Leone, West-Africa. 12mo. *London, 1824.*

The Works of the Rev. Andrew Fuller. In Eight Volumes. To which is prefixed, a Memoir of the Author, by John Ryland, D.D. *London, 1824.*

Correspondence Relative to the Prospects of Christianity, and the Means of Promoting its Reception in India. 8vo.
Cambridge (U.S.): 1824. London: 1825.

Thoughts on Missions to India. [By Dr. Marshman] 8vo.
Serampore, 1825

At the end of the copy formerly in the "Friend of India Library, Serampore" now in the Baptist Missionary Society Library, is the following Note in Carey's Autograph MS.:—"I examined and approved of the whole of this before it passed through the Press, and consider the sentiments contained therein as identified with my own. W. CAREY."

A Sermon, occasioned by the Death of the Rev. John Ryland, D.D.
 Preached at the Baptist Meeting, Broadmead, Bristol, June 5th, 1825. By Robert Hall, M.A. 8vo. *London, 1825.*

— Second Edition. 8vo. *London, 1825.*

Memoirs of Mr. John Chamberlain, late Missionary in India. By William Yates.
Calcutta: Printed at the Baptist Mission Press. London, Reprinted, 1825.

Memoirs of Mr. John Chamberlain, Late Missionary in India. By William Yates. Republished under the Direction of the Committee of the Baptist Missionary Society. With a Preface, by F. A. Cox, A.M. *London, 1825.*

Memoirs of Mr. John Chamberlain, late Missionary in India. By William Yates. *Calcutta: Printed at the Mission Press. London, Reprinted, 1826.*

On the Inefficacy of the Means now in use for the Propagation of Christianity in India. 8vo.
The Oriental Herald, 1825, vol. v., p. 586.

Memoirs of the Life and Writings of the Rev. Andrew Fuller. By J. W. Morris. New Edition, Corrected and Enlarged. Portrait. 8vo. *London, 1826.*

Thoughts on Propagating Christianity more Effectually among the Heathen. Second Edition. 12mo.
Serampore: Printed at the Mission Press. Edinburgh Reprinted: 1827.

Brief Memoir Relative to the Operations of the Serampore Missionaries, Bengal. With an Appendix. 8vo. *London, 1827.*

The General Baptist Home Missionary Register, Tract Repository and Teachers' Magazine. Vol. II. New Series.
Loughborough [1829].

India's Cries to British Humanity, relative to the Suttee, Infanticide, British Connexion with Idolatry, Ghaut Murders, and Slavery in India; . . . By J. Peggs, late Missionary at Cuttack, Orissa. Second Edition, revised and enlarged, with an Account of the Present State of Infanticide and of Slavery in India. 8vo. London, 1830.

Periodical Accounts of the Serampore Mission. New Series. Volume I. from January 1827 to December 1833 inclusive.

Continued under the title of

The Friend of India and of the East in general, with the Proceedings at large of the Serampore Mission, in Continuation of the Periodical Accounts. 2 vols. 8vo.
Edinburgh, Liverpool, 1834-37.

Title changes after No. 13 of the Periodical Accounts. Vol. II. consists of No. 13 and Nos. I. January 1836 to No. IX. September 1st 1837, of the *Friend of India*. The pagination of these is continuous.

The Christian Correspondent: Letters, Private and Confidential, by Eminent Persons of both Sexes; Exemplifying the Fruits of Holy Living, and the Blessedness of Holy Dying. With a Preliminary Essay by James Montgomery, Esq. 3 vols. 12mo. London, 1837.

— Second Edition. 3 vols. 12mo. London, 1837.

The Life of William Wilberforce. By his Sons, Robert Isaac Wilberforce, M.A. Vicar of East Farleigh, late Fellow of Oriel College; and Samuel Wilberforce, M.A. Rector of Brighthelmston. In Five Volumes. Portrait. Sm. 8vo. London, 1838.

A Catalogue of the Plants Growing in Bombay and its Vicinity. Spontaneous, cultivated or introduced, as far as they have been ascertained. By John Graham. Published under the Auspices and for the use of the Agri-horticultural Society of Western, India. To be continued and completed. Bombay, 1839.

"That promising young scientist, John Graham, whom Sir John Malcolm brought from Dumfries to Bombay in 1826, and who died at Khandala in 1839, at the early age of thirty-four, gives Carey due honour in his rare *Catalogue of the Plants Growing in Bombay and its Vicinity*, which all botanists consider a most useful work."—*Dr. George Smith's Life of Dr. Carey*, 1885, p. 304.

Sketch of the Commencement and Present State of the Baptist Missionary Society. 8vo. London [1842].

The History of Christianity in India From the Commencement of the Christian Era. By the Rev. James Hough, M.A., F.C.P.S. 5 vols. *London*, 1839–1860.

Commencement of the Baptist Mission in Bengal, 1793–1806.

vol. iv., p. 92.

Baptist Mission in Bengal and the East, from 1807–1816. vol. iv., p. 395.

Baptist Mission in Bengal and the East, from 1817 to 1826. vol. v., p. 150.

The Missionary's Appeal to British Christians, on behalf of Southern India; comprising Topographical Descriptions of the Madras Presidency; Notices of the Moral Statistics of its Provinces; Observations on the Character and Condition of its Population; and Arguments in favour of Augmented Effort for its Evangelization; by John Smith, of the London Missionary Society. 12mo. *London*, 1841.

Two Sermons preached at Kettering on the 31st of May, and the 1st of June, 1842, before the Baptist Missionary Society, at a Special General Meeting held in Celebration of its Fiftieth Year; with an Account of the Meeting. 8vo. *London*, 1842.

By the Rev. Edward Steane, D.D.; and the Rev. Henry Godwin, D.D.

The Baptist Jubilee Memorial. By J. F. Winks. Portrait and Engravings. 8vo. *Leicester*, [1842].

History of the Baptist Missionary Society, from 1792 to 1842. By Dr. Cox. With a Sketch of the General Baptist Mission. 2 vols. 8vo. *London*, 1842.

Biographical Sketches of Joshua Marshman, D.D., of Serampore. 8vo. *Newcastle upon Tyne: Emerson Charnley*, 1843.

The Baptist Reporter, and Tract Magazine. Sixth Series.—Volume II., 1843. Edited by J. F. Winks. *Leicester*.

The Baptist Reporter. New Series.—Vol. I, 1844. Edited by Joseph Foulkes Winks. Portrait. 8vo. *Leicester*.

The Annals of the English Bible By Christopher Anderson 2 vols. 8vo. *London*, 1845.

Mr. Christopher Anderson justly remarks, in his *Annals of the English Bible*, published forty years ago:—"Time, however, will show, and in a very singular manner, that every version, without exception, which came from Carey's hands, has a value affixed to it which the present generation, living as it were too near an object, is not yet able to estimate or descry. Fifty years hence, we repeat, the character of this extraordinary and humble man will be more correctly appreciated."—*Dr. George Smith's Life of Dr. Carey*, 1885, p. 260.

The Oriental Baptist. Published under the Auspices of the Association of Baptist Churches in Bengal. Vol. I. *Calcutta*, 1847.

Orissa : Its Geography, Statistics, History, Religion, and Antiquities, by Andrew Sterling, Esq., late Persian Secretary to the Bengal Government. To which is added, A History of the General Baptist Mission Established in the Province. By James Peggs, late Missionary at Cuttack, Orissa. 8vo.

London, 1846.

Art. IV.—1. *Carne's Lives of Eminent Missionaries*, vol. I., p. 299—318 : John Kiernander.

2. *Asiatic Journal: Biography; Kiernander the Missionary.*

The Calcutta Review, vol. vii., 1847, p. 124.

"In the only reliable life of Kiernander, in the *Calcutta Review* for 1847, vol. vii. pp.124-184, the Rev. James Long, of the Church Missionary Society, claims for Carey and his colleagues 'all the credit due to an original attempt in devising and carrying out three excellent plans which have laid so broad a foundation on which to build the native churches' of North India."

Dr. George Smith's Life of Dr. Carey, 1885, p. 78.

The Missionary World: a Quarterly Journal of Biography and Intelligence. Edited by Rev. F. A. Cox, D.D., LL.D. No. I., May, 1849. 8vo. *London.*

The Principal Works and Remains of the Rev. Andrew Fuller; with a New Memoir of his Life by his Son, the Rev. A. G. Fuller. Portrait. 12mo. *London*, 1852.

The Bible in many Tongues. 12mo.

London, The Religious Tract Society [1853].

Account of the Labours of Dr. Carey, by Rev. John Dyer.

Dr. Belcher's Life of Carey, 1853, p. 210.

The Case of the Baropakhyas Christians, Zillah Backergunge. By Edward Bean Underhill, Secretary of the Baptist Missionary Society. 8vo. *Calcutta*, 1856.

A Vindication of the Baptist Missionaries and their Converts.

Eustace Carey: a Missionary in India. A Memoir by Mrs. Eustace Carey. Portrait. 8vo. *London*, 1857.

The Gospel in Burmah. By Mrs. Macleod Wylie. Map. 12mo. *Calcutta. London*, 1859.

Missions of the Baptist Missionary Society in Northern India. By Edward Bean Underhill, one of the Secretaries of the Society. Map. 8vo. *London, Baptist Mission House*, 1859.

A Memoir of the Life and Writings of Andrew Fuller. By his Grandson, T. E. Fuller. 12mo. *London*, 1863.

The Bible of Every Land. A History of the Sacred Scriptures in every Language and Dialect into which Translations have been made: Illustrated by Specimen Portions in Native Characters; Series of Alphabets; Coloured Ethnographical Maps, Tables, Indexes, etc. New Edition, Enlarged and Enriched. 4to.

London, Samuel Bagster & Sons, [1860.]

In determining the value of Dr. Carey's Sanscrit version, it must be remembered that it was undertaken at a period when the language had been little studied by Europeans, and when no printed copies of the standard works were in existence. Yet, notwithstanding the disadvantages under which he laboured, Dr. Carey seldom fails in point of fidelity or correctness. His defects, it has been well remarked, are mainly to be attributed to "the principle which appears to have influenced all the Serampore versions — that of translating as closely to the letter of the text as possible: a rigour of fidelity that cannot fail to cramp and distort the style of the translator."—(p. 89.)

The Voice of Jubilee: a Narrative of the Baptist Mission, Jamaica, from its Commencement; with Biographical Notices of its Fathers and Founders. By John Clark, W. Dendy, and J. M. Phillippo, Baptist Missionaries. With an Introduction by David J. East, Principal of the Native Collegiate Institution, Calabar, Jamaica. 8vo.

London, 1865.

Romance of Modern Missions. By Miss Brightwell. Illustrations. *London, The Religious Tract Society, [1870].*

The Pioneers: a Narrative of Facts Connected with Early Christian Missions in Bengal, Chiefly Relating to the Operations of the London Missionary Society. By George Gogerly, late Missionary in Calcutta.

London, 1871.

Reports and Documents on the Indian Mission, Prepared for the use of the Committee of the Baptist Missionary Society, by the Special Committee, Appointed December 7th, 1869. 8vo.

London: Baptist Mission House, 1872.

Christian Missions in the East and West, in Connection with the Baptist Missionary Society. 1792–1872. 12mo. *London, 1873.*

The Life of John Thomas, Surgeon of the Earl of Oxford East Indiaman, and First Baptist Missionary to Bengal. By C. B. Lewis, Baptist Missionary. 8vo.

London, 1873.

Christianity and the Religions of India. Essays by James Kennedy, M.A., Ranee Khet, Northern India. 8vo.

Mirzapore: Orphan School Press, 1874.

The Sunday Magazine; Edited by W. G. Blaikie, D.D., LL.D. Illustrations.—["The Canterbury of North India." By George Smith.] Vol. III. N.S.

London, 1874.

A Statistical Account of Bengal. By W. W. Hunter, B.A., LL.D.

London, 1875.

Indian Wisdom or Examples of the Religious, Philosophical, and Ethical Doctrines of the Hindūs: with a Brief History of the chief Departments of Sanscrit Literature, and some Account of the Past and Present Condition of India, Moral and Intellectual. By Monier Williams, M.A. 8vo. *London*, 1875.

John Chamberlain: A Missionary Biography. By C. B. Lewis. Portrait. 12mo. *Calcutta: Baptist Mission Press*, 1876.

The Life of John Wilson, D.D. F.R.S. For Fifty Years Philanthropist and Scholar in the East By George Smith, LL.D. With Portrait and Illustrations 8vo. *London*, 1878.

— Second Edition Abridged. Sm. 8vo. *London*, 1879.

The Life of Alexander Duff, D.D., LL.D. By George Smith, C.I.E. LL.D. Popular Edition. Portraits. *London*, 1881.

The Ely Volume; or, the Contributions of our Foreign Missions to Science and Human Well-being. By Thomas Laurie, D.D. 8vo. *Boston, American Board of Commissioners for Foreign Missions*, 1881.

Dedication, "Sacred to the Memory of the Rev. Alfred Ely, D. D., Monson, Mass., According to the Desire of his Son, the Hon. Alfred B. Ely, Newton, Mass., who made provision for the Publication of this Volume.

See Church Missionary Intelligencer and Record, December, 1884, for Criticism by Mr. R. N. Cust.

Andrew Fuller. By his Son, Andrew Gunton Fuller. Sm. 8vo. *London*, 1882.

Echoes from Old Calcutta. By Dr. Busteed. 1882.

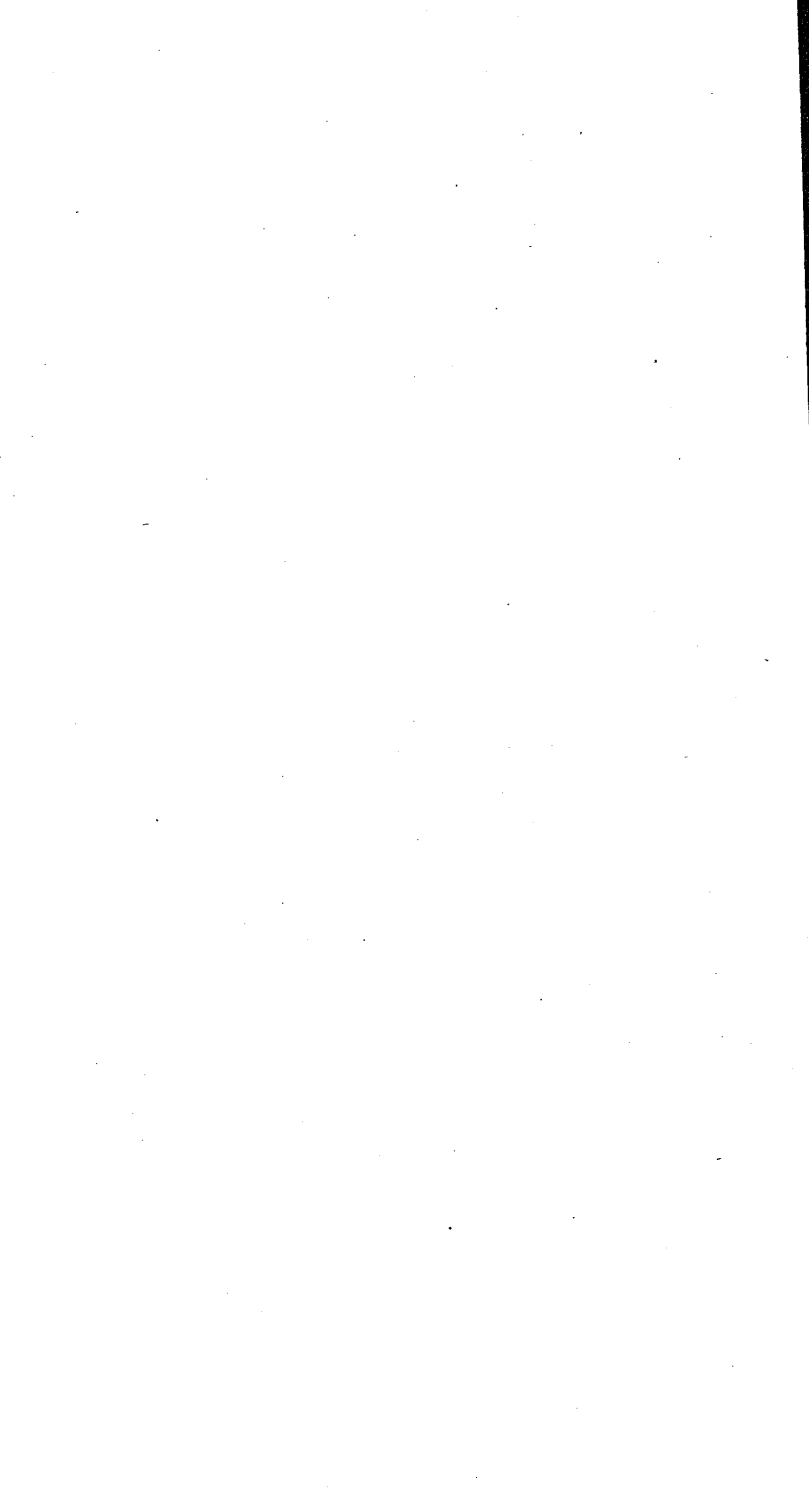
The History of Protestant Missions in India From their Commencement in 1706 to 1881. By the Rev. M. A. Sherring, M.A., LL.B., Lond. New Edition, carefully revised and brought down to date, by the Rev. Edward Storrow, formerly of Calcutta. Maps. *London, Religious Tract Society*, 1884.

Life and Work in Benares and Kumaon 1839-1877 By James Kennedy, M.A. (Late Missionary of the London Missionary Society, Author of "Christianity and the Religions of India," etc.) With an Introductory Note by Sir William Muir. Illustrated. 8vo. *London*, 1884.

The Evangelical Succession A Course of Lectures Delivered in Free St. George's Church Edinburgh, 1883-84 Third Series Sm. 8vo. *Edinburgh*, 1884.

The Life of the Rev. John Wenger, D.D., Missionary in India, and Translator of the Scriptures into Bengali and Sanscrit. By E. B. Underhill, LL.D. Portrait. Sm. 8vo. *London*, 1886.

Addenda.





Addenda.

Extract from THE BAPTIST REPORTER, July, 1844.

Sudbury, April 8, 1844.

DEAR SIR,—The following copy of a letter from the great and good Dr. Carey, to my grandfather, Mr. J. Stanger, (who was for more than fifty years pastor of the baptist church at Bessels Green, Kent,) may prove interesting to some of your readers: it is therefore at your service. The original is in my own possession. It will be seen to be dated upwards of fifty-seven years since.

Yours, with the best wishes,

S. HIGGS.

To the Editor of the Baptist Reporter.

Moulton, Feb. 13, 1787.

My dear and Rev. Friend,—Did you know how little time I have, especially in winter, and the necessary business that calls me to attend to it daily, you would easily forgive my not writing sooner. The terms that you set for our correspondence I heartily approve of, and freely tell you that I shall recommend the very same to you. Unless we are free and open, I see no probability of our being useful to each other; which ought, in all our letters, to be our only aim and intent. To advise, caution, or reprove, when necessary, seems to be included in those words of our blessed Master to Peter,—which words may God always impress upon my soul,—i.e., “When thou art converted, strengthen thy brethren.” Prayer is absolutely necessary; for what interest have we in each other’s cases, unless we carry them to a throne of grace?

Paul informs us that a bishop should be “apt to teach.” Teaching in the pulpit, though one great part of his work, yet is not all. He should keep up the character of a teacher, an overlooker, at all times; and in the chimney corner, as well as the pulpit. I am conscious

that people in general expect the gospel minister to introduce religious conversation ; to keep it up, when begun ; yea, to reprove their sins and iniquities in an honest and faithful manner. Carnal men, as well as spiritual, seem to expect this from us. If we act out of character, therefore, we sink the reputation of the ministerial character, and make it appear mean and contemptible ; we wrong and injure, we deceive and elude the expectations of the world ; we fix guilt upon our own souls, and, what is worse, imbibe a habit of neglecting this great part of our employ, and of indulging trifling in our discourse. May you and I watch and pray, that we enter not into temptation.

The importance of those things that we have to do with, ought always to impress our minds, in our private studies, our addresses to God, and our labours in the pulpit. The word of God ! What need to pray much and study closely, to give ourselves wholly to those great things, that we may not speak falsely for God. The word of truth ! Every particle of it infinitely precious. O that we may never trifle with so important things. The souls of men ! Eternal things ! all of the utmost moment ; their value beyond estimation, their danger beyond conception, and their duration equal with eternity. These, my dear friend, we have to do with ; these we must give account of. May we take heed to the ministry that we have received of the Lord, that we fulfil it. May we reprove, rebuke, exhort, be diligent, in season and out of season, always abounding in the work of the Lord. For things so great who is sufficient ? Yet we need not be discouraged, since Christ has said, " Lo ! I am with you always, even to the end of the world ! "

Pray for me, and God help me to pray for you.

You desire that I would write an account of everything that is worth writing, respecting the state of affairs at Moulton. I think I wrote you word that we had begun a gospel discipline in the church. Through the good hand of our God upon us I trust that it has been useful ; and our people, who knew little or nothing of its utility, begin to see both its necessity, propriety, and usefulness. Seven have been added to the church, and affairs seem in a desirable train. The church and congregation have joined in inviting me to take upon me the pastoral office. I have not the least objection, except for fear about temporal supplies. Yet, after prayer to God, and advising with neighbouring ministers, I am disposed to trust those things in the hand of God, who has helped me hitherto ; and have accordingly signified my assent to the church. Probably an ordination may take place in the spring, of which I will give you

intelligence. Your sister Rogers has just been at Moulton. Your relations are well; (except your brother Robinson's family, which has been long afflicted). They would join in love did they know of my writing.

I am cordially yours,

W. CAREY.

Extract from THE FREEMAN, March 20, 1885.

MONUMENTAL BRASS TO DR. CAREY.

Many of your readers will be interested to know that a memorial of Dr. William Carey has just been erected in the village of Paulerspury, where hitherto nothing has been done to remind the visitor of the illustrious missionary and scholar who was born and spent his youth in the place. Edmund Carey, his father, was parish clerk and schoolmaster in the village, and died there, and was buried in the churchyard near the south porch. The headstone on his grave, which had fallen somewhat, and the inscription on which was nearly illegible, has now been re-lettered and placed in an upright position, and, in addition, a monumental brass has been fixed inside the porch, very near the head of the grave.

The brass bears the following inscription:—

To the Glory of God
and in
Memory of Dr. Wm. Carey,
Missionary and Orientalist,
Who was Born at Paulerspury Aug 17th 1761
Died at Serampore, India,
June 9th 1834.

The remains of his father Edmund Carey
lie near this spot.

The work has been done principally at the instigation of Mr. E. S. Robinson, of Bristol, to whom I named a long-cherished wish to do something of the kind. He at once desired me to undertake the work. The task was congenial and pleasant, and has been a labour of love. But it is right to state that the entire expense has been borne by Mr. Robinson. I am glad to bear testimony also to the kind way in which the archdeacon and the rector have acted throughout, not only affording every facility for doing the work, but the latter generously remitting the usual fees to which he was entitled.

W. FIDLER.

Towcester, March 2, 1885.

Extract from THE NORTHAMPTON GUARDIAN, March 28, 1885.

Dr. Wm. Carey was a Northamptonshire man—a local worthy of whom we all have reason to be proud. He was a shoemaker, too, and the gentlemen of the gentle craft, therefore, can boast of him as an ornament to their calling. Born at Paulerspury, in this county, there has been, we believe, no memorial in his native village to mark his association with the place. Within the last few weeks, however, through the intervention of the Rev. Wm. Fidler, of Towcester, and the generosity of Mr. E. S. Robinson, of Bristol, a brass tablet to his memory has been erected in the porch of the parish church, near to the headstone which marks the resting place of the mortal remains of Carey's father. And though Carey, as a Baptist missionary, never episcopally ordained, was therefore "a sectary and schismatic," the Archdeacon of Northampton (the Very Rev. Canon Thicknesse) and the Rector of Paulerspury have, with graceful courtesy, afforded every facility for the erection of the memorial, and the latter, with a good feeling which does him honour, has foregone the fees which the law allows him.

In the BAPTIST COLLEGE, BRISTOL, is the SILK SCARF which the ruler of "Bootan" presented to Carey, on his visit to that country in 1797. It is olive green and gold brocade, and is very rich. It is about four yards in length and a yard broad. The visit was made by Carey and Thomas in March, 1797, "to proclaim the gospel to the Bhuddists of that region, where the name of the Redeemer had never been heard before." An account of the visit is given in Dr. George Smith's *Life of Dr. Carey*, 1885, p. 106.

DR. CAREY VISITED BY ALEXANDER DUFF.*

Among those who visited him in his last illness was Alexander Duff, the Scotch missionary. On one of the last occasions on which he saw him—if not the very last—he spent some time talking chiefly about Carey's missionary life, till at length the dying man whispered, *Pray*. Duff knelt down and prayed, and then said Good-bye. As he passed from the room, he thought he heard a feeble voice pronouncing his name, and, turning, he found that he was recalled. He stepped back accordingly, and this is what he heard, spoken with a gracious solemnity: "Mr. Duff, you have been speaking about Dr. Carey, Dr. Carey; when I am gone, say nothing about Dr. Carey, —speak about Dr. Carey's *Saviour*." Duff went away rebuked and awed, with a lesson in his heart that he never forgot.

* William Carey. By James Culross, D.D. 1881. *Hodder & Stoughton*.

*Extracts from THE LIFE OF WILLIAM CAREY, D.D. Shoemaker and Missionary. By GEORGE SMITH, LL.D. C.T.E.**

APPOINTED TO THE COLLEGE OF FORT WILLIAM.

A month after his appointment he thus told the story in a letter to Dr. Ryland:—

SERAMPORE, 15th June 1801. . . . We sent you some time ago a box full of gods and butterflies, etc., and another box containing a hundred copies of the New Testament in Bengali. . . . Mr. Lang is studying Bengali, under me, in the college. What I have last mentioned requires some explanation, though you will probably hear of it before this reaches you. You must know, then, that a college was founded last year in Fort William, for the instruction of the junior civil servants of the Company, who are obliged to study in it three years after their arrival. I always highly approved of the institution, but never entertained a thought that I should be called to fill a station in it. The Rev. D. Brown is provost, and the Rev. Cladius Buchanan, vice-provost; and, to my great surprise, I was asked to undertake the Bengali professorship. One morning a letter from Mr. Brown came, inviting me to cross the water, to have some conversation with him upon this subject. I had but just time to call our brethren together, who were of opinion that, for several reasons, I ought to accept it, provided it did not interfere with the work of the mission. I also knew myself to be incapable of filling such a station with reputation and propriety. I, however, went over, and honestly proposed all my fears and objections. Both Mr. Brown and Mr. Buchanan were of opinion that the cause of the mission would be furthered by it; and I was not able to reply to their arguments. I was convinced that it might. As to my ability they could not satisfy me; but they insisted upon it that they must be the judges of that. I therefore consented, with fear and trembling. They proposed me that day, or the next, to the Governor-General, who is patron and visitor of the college. They told him that I had been a missionary in the country for seven years or more; and as a missionary I was appointed to the office. A clause had been inserted in the statutes, to accommodate those who are not of the Church of England (for all professors are to take certain oaths, and make declarations); but, for the accommodation of such, two other names were inserted, viz. lecturers and teachers, who are not included under that obligation. When I was proposed, his lordship asked if I was well affected to the state, and capable of fulfilling the duties of the station; to which

* London: John Murray, 1885.

Mr. B. replied, that he should never have proposed me if he had had the smallest doubt on those heads. I wonder how people can have such favourable ideas of me. I certainly am not disaffected to the state; but the other is not clear to me.—(p. 217.)

WILLIAM WILBERFORCE ON CAREY.

In 1813 Carey and the Serampore Brotherhood were still the only English missionaries continuously at work in India, and not the churches only, but Governor-Generals like Teignmouth and Wellesley, and scholars like Colebrooke and H. H. Wilson, were familiar with the grandeur and political innocency of their labours. Hence this outburst of Wilberforce in the House of Commons on the 16th July 1813, when he used the name of Carey to defeat an attempt of the Company to prevent toleration by omitting the declaratory clauses of the Resolution which would have made it imply that the privilege should never be exerted though the power of licensing missionaries was nominally conceded. The passage occurs in the *Life of Wilberforce* by his sons, Robert Isaac and Samuel :*—"One great argument of his opponents was grounded on the enthusiastic character which they imputed to the missionary body. India hitherto had seen no missionary who was a member of the English Church, and imputations could be cast more readily on 'Anabaptists and fanatics.' These attacks Mr. Wilberforce indignantly refuted, and well had the noble conduct of the band at Serampore deserved this vindication. 'I do not know,' he often said, 'a finer instance of the moral sublime, than that a poor cobbler working in his stall should conceive the idea of converting the Hindoos to Christianity; yet such was Dr. Carey. Why, Milton's planning his *Paradise Lost* in his old age and blindness was nothing to it. And then when he had gone to India, and was appointed by Lord Wellesley to a lucrative and honourable station in the college of Fort William, with equal nobleness of mind he made over all his salary (between £1000 and £1500 per annum) to the general objects of the mission. By the way, nothing ever gave me a more lively sense of the low and mercenary standard of your men of honour, than the manifest effect produced upon the House of Commons by my stating this last circumstance. It seemed to be the only thing which moved them.' Dr. Carey had been especially attacked, and 'a few days afterwards the member who had made this charge came to me, and asked me in a manner which in a noted duellist could not be mistaken, "Pray, Mr. Wilberforce, do you know a Mr. Andrew Fuller, who has written to desire me to retract the statement which I made with reference to Dr. Carey?" "Yes," I

* Vol. iv., pp. 123, 124.

answered with a smile, "I know him perfectly, but depend upon it you will make nothing of him in your way; he is a respectable Baptist minister at Kettering." In due time there came from India an authoritative contradiction of the slander. It was sent to me, and for two whole years did I take it in my pocket to the House of Commons to read it to the House whenever the author of the accusation should be present; but during that whole time he never once dared show himself in the House.' "

The slanderer was a Mr. Prendergast, who affirmed that Dr. Carey's conduct had changed so much for the worse since the departure of Lord Wellesley, that he himself had seen the missionary on a tub in the streets of Calcutta haranguing the mob and abusing the religion of the people in such a way that the police alone saved him from being killed.—(p. 343.)

MONEY ESTIMATE OF HIS LIFE.

The Indian journals rang with the praises of the missionary whose childlike humility and sincerity, patriotism and learning, had long made India proud of him. After giving himself, William Carey had died so poor that his books had to be sold to provide £187 : 10s. for one of his sons. One writer asserted that this man had contributed "sixteen lakhs of rupees" to the cause of Christ while connected with the Serampore Mission, and the statement was everywhere repeated. Dr. Marshman thereupon published the actual facts, "as no one would have felt greater abhorrence of such an attempt to impose on the Christian public than Dr. Carey himself, had he been living." At a time when the old Sicca Rupee was worth half a crown, Carey received, in the thirty-four and a half years of his residence at Serampore, from the date of his appointment to the College of Fort William, £45,000.* Of this he spent £7500 on his Botanic Garden in that period. If accuracy is of any value in such a question, which has little more than a curious biographical interest, then we must add the seven years previous to

	Sa. Rs.
* "From May 1801 to June 1807, inclusive, as Teacher of Bengali and Sanskrit, 74 months at 500 rupees monthly	37,000
From 1st July 1807, to 31st May 1830, as Professor of ditto, at 1000 rupees monthly	275,000
From 23d Oct. to July 1830, inclusive, 300 rupees monthly, as Translator of Government Regulations	24,600
From 1st July 1830, to 31st May 1834, a pension of 500 rupees monthly	23,500
"Sicca Rupees.....	360,100"

1801, and we shall find that the shoemaker of Hackleton received in all for himself and his family £600 from the Society which he called into existence, and which sent him forth, while he spent on the Christianisation and civilisation of India £1625 received as a manufacturer of indigo; and £45,000 as Professor of Sanskrit, Bengali, and Marathi, and Bengali Translator to Government, or £46,625 in all.—(p. 434.)

“It is possible,” wrote Dr. Marshman, “that if, instead of thus living to God and his cause with his brethren at Serampore, Dr. Carey had, like the other professors in the college, lived in Calcutta wholly for himself and his family, he might have laid by for them a lakh of rupees* in the thirty years he was employed by Government, and had he been very parsimonious, possibly a lakh and a half. But who that contrasts the pleasures of such a life, with those Dr. Carey enjoyed in promoting with his own funds every plan likely to plant Christianity among the natives around him, without having to consult any one in thus doing, but his two brethren of one heart with him, who contributed as much as himself to the Redeemer’s cause, and the fruit of which he saw before his death, in *Twenty-six* Gospel Churches planted in India within a surface of about eight hundred miles, and above *Forty* labouring brethren raised up on the spot amidst them,—would not prefer the latter? What must have been the feelings on a deathbed of a man who had lived wholly to himself, compared with the joyous tranquillity which filled Carey’s soul in the prospect of entering into the joy of his Lord, and above all with what he felt when, a few days before his decease, he said to his companion in labour for thirty-four years: ‘I have no fears: I have no doubts; I have not a wish left unsatisfied.’”—(p. 435.)

HIS INFLUENCE AS THE FOUNDER OF MODERN MISSIONS.

As the Founder and Father of Modern Missions the character and career of William Carey are being revealed every year in the progress and, as yet, the purity of the expansion of the Church and of the English-speaking races in the two-thirds of the world which are still outside of Christendom. The £13 : 2 : 6 of Kettering became £400,000 before he died, and is now £2,330,000 a year. The one ordained English missionary is now a band of 3000 sent out by a hundred agencies of the Reformed Churches. The solitary converts, each with no influence on his people, or country, or generation, are now about two-thirds of a million in India alone, and in all the lands outside of Christendom two and a half millions, of whom thirty thousand are missionaries to their own countrymen, and

*The Value of a lakh of rupees in English money then was about £12,000.

many are leaders of the native communities. Since the first edition of the Bengali New Testament appeared at the beginning of the century 220 millions of copies of the Holy Scriptures have been printed, of which one-half are in 340 of the non-English tongues of the world. The Bengali school of Mudnabati, the Christian College of Serampore, have set in motion educational forces that are bringing nations to the birth, are passing under Bible instruction every day more than four hundred thousand boys and girls, young men and maidens of the dark races of mankind.—(p. 437.)

FATHER OF THE SECOND REFORMATION.

Carey, childlike in his humility, is the most striking illustration in all Hagiology, Protestant or Romanist, of the Lord's declaration to the Twelve when He had set a little child in the midst of them, "Whosoever shall humble himself as this little child, the same is greatest in the kingdom of heaven." Yet we, ninety-three years after he went forth with the Gospel to Hindostan, may venture to place him where the Church History of the future is likely to keep him—amid the uncrowned kings of men who have made Christian England what it is, under God, to its own people and to half the human race. These are Chaucer, the Father of English Verse; Wiclif, the Father of the Evangelical Reformation in all lands; Hooker, the Father of English Prose; Shakspeare, the Father of English Literature; Milton, the Father of the English Epic; Bunyan, the Father of English Allegory; Newton, the Father of English Science; CAREY, the Father of the Second Reformation through Foreign Missions.—(p. 439.)

HIS LAST LETTER.

His latest message to Christendom was sent on the 30th September [1834], most appropriately to Christopher Anderson:—"As everything connected with the full accomplishment of the divine promises depends on the almighty power of God, pray that I and all the ministers of the Word may take hold of *His* strength, and go about our work as *fully* expecting the accomplishment of them *all*, which, however difficult and improbable it may appear, is certain, as all the promises of God are in Him, yea, and in Him, Amen." Had he not, all his career, therefore expected and attempted great things?—(p. 428.)

HIS DEATH.

The last Sabbath had come—and the last full day. The constant Marshman was with him. "He was scarcely able to articulate, and after a little conversation I knelt down by the side of his couch and

prayed with him. Finding my mind unexpectedly drawn out to bless God for his goodness, in having preserved him and blessed him in India for above forty years, and made him such an instrument of good to His Church; and to entreat that on his being taken home, a double portion of his spirit might rest on those who remained behind; though unable to speak, he testified sufficiently by his countenance how cordially he joined in this prayer. I then asked Mrs. Carey whether she thought he could now see me. She said yes, and to convince me, said, 'Mr. Marshman wishes to know whether you now see him?' He answered so loudly that I could hear him, 'yes, I do,' and shook me most cordially by the hand. I then left him, and my other duties did not permit me to reach him again that day. The next morning, as I was returning home before sunrise, I met our Brethren Mack and Leechman out on their morning ride, when Mack told me that our beloved brother had been rather worse all the night, and that he had just left him very ill. I immediately hastened home, through the college in which he has lived these ten years, and when I reached his room, found that he had just entered into the joy of his Lord—Mrs. Carey, his son Jabez, my son John, and Mrs. Mack being present."—(p. 430.)

VERNACULAR TRANSLATORS OF THE BIBLE.

Tyndale had first given England the Bible from the Hebrew and the Greek. And now one of these cobblers was prompted and enabled by the Spirit who is the author of the truth in the Scriptures, to give to South and Eastern Asia the sacred books which its Syrian sons, from Moses and Ezra to Paul and John, had been inspired to write for all races and all ages

When stripped of the extravagance of statement into which they have grown in the course of a century in the missionary periodicals and on the popular platforms of England, the facts are more remarkable than the pious myth which has accreted round them. From no mere humility, which in his case was as manly and honest as his whole nature and not a mockery, but with an accurate judgment in the state of scholarship and criticism at the end of last century, Carey always insisted that he was a forerunner, breaking up the way for successors like Yates and Wenger, who, in their turn, must be superseded by purely native Tyndales and Luthers in the Church of India. He never justified, he more than once deprecated the talk of his having translated the Bible into forty languages and

dialects.* As we proceed that will be apparent which he did with his own hand, that which his colleagues accomplished, that which he revised and edited both of their work and of the pundits, and that which he corrected and printed for others at his own Serampore

* THIRTY-SIX TRANSLATIONS OF THE BIBLE,

MADE AND EDITED BY DR. CAREY AT SERAMPORE.

First Published in			
1801.	BENGALI—New Testament ; Old Testament in 1802-9.		
1811.	Ooriya	„	in 1819.
1824.	Maghadi	„ only.	
1815-19.	Assamese	„	in 1832.
1824.	Khasi.		
1814-24.	Manipoori.		
1808.	SANSKRIT	„	in 1811-22.
1809-11.	HINDI	„	in 1813-18.
1822-32.	Bruij-bhasa	„ only.	
1815-22.	Kanouji	„ „	
1820.	Kosali—Gospel of Matthew only.		
1822.	Oodeypoori—New Testament only.		
1815.	Jeypoori	„	
1821.	Bhugeli	„	
1821.	Marwari	„	
1823.	Bikaneri	„	
1824.	Bhatti	„	
1822.	Haraoti	„	
1823.	Oojeini	„	
1832.	Palpa	„	
1826.	Kumaoni	„	
1832.	Gurwhali	„	
1821.	Nepalese	„	
1824.	Buttaneri	„	
1811.	MARATHI—New Testament ; Old Testament in 1820.		
1820.	Goojarati	„ only.	
1819.	Konkani	„	Pentateuch in 1821.
1815.	PANJABI	„	„ and Historical Books in 1822.
1819.	Mooltani	„	
1825.	Sindhi—Gospel of Matthew only.		
1820.	Kashmeeri—New Testament ; and Old Test. to 2d Book of Kings.		
1820-26.	Dogri	„ only.	
1819.	PUSHTOO.		
1815.	BALOOCHI.		
1818.	TELUGOO	„ and Pentateuch in 1820.	
1822.	KANARESE	„ only.	

SIX EDITED AND PRINTED ONLY BY CAREY.

Persian.

Hindustani.

Malayalam.

Burmese—Matthew's Gospel.

Singhalese.

Chinese (Dr. Marshman's).

press under the care of Ward. It is to these four lines of work, which centred in him, as most of them originally proceeded from his conception and advocacy, that the assertion as to the forty translations is strictly applicable. The Bengali, Hindi, Marathi, and Sanskrit translations were his own. The Chinese was similarly the work of Marshman. The Hindi versions, in their many dialects, and the Ooriya, were blocked out by his colleagues and the pundits. He saw through the press the Hindostani, Persian, Malay, Tamil, and other versions of the whole or portions of the Scriptures. He ceased not, night or day, if by any means, with a loving catholicity, the Word of God might be given to the millions. His home correspondent in this and purely scholarly subjects was Dr. Ryland, an accomplished Hebraist and Biblical critic for that day at the head of the Bristol College. Carey's letters, plentifully sprinkled with Hebrew and Greek, show the jealousy with which he sought to convey the divine message accurately, and the unwearied sense of responsibility under which he worked.—(p. 237.)

THE BIBLE IN BENGALI.

It was on the 7th February 1801 that the last sheet with the final corrections was put into Carey's hands. When a volume had been bound it was reverently offered to God by being placed on the communion table of the chapel, and the mission families and new-made converts gathered around it with solemn thanksgiving to God. As Tyndale's version [*] had broken the yoke of the papacy in England, Carey thus struck the first deadly blow at Brahmanism in its stronghold.

When the first copies reached England, Andrew Fuller sent one to the second Earl Spencer, the peer who had used the wealth of

[* "The family of our Translator is to be traced to an ancient Barony, by tenure, which, however, in *his* name, became extinct so early as the beginning of the thirteenth century. From the second son of Adam, the *last* Baron de Tyndale and Langeley, in Northumberland, or Robert Tyndale, who removed southward in the reign of Edward I., who settled at Tansover, or Tansor, near Oundle in Northamptonshire, and was living in 1288, there gradually sprung different families; so that, by the beginning of the sixteenth century, respectable proprietors of the name of Tyndale were living at Tansover and Deane, in Northamptonshire; at Hockwold, in Norfolk; at Pull Court, in Worcester-shire; and at Stinchcombe and North Nibley, in the County of Gloucester; as there were soon afterwards at Eastwood in the same county; at Bathford and Bristol in Somerset; at Mapplestead in Essex, and, still later, at Bobbing Court in Kent. All these families claim descent from Robert of Tansover, and even that of our William Tyndale has been supposed, by no inferior genealogist to have sprung from him."—*Anderson's Annals of the English Bible*, vol. i., p. 18.

Sarah, Duchess of Marlborough, to collect the great library at Althorp. Carey had been a poor tenant of his, though the Earl knew it not. When the Bengali New Testament reached him, with its story, he sent a cheque for £50 to help to translate the Old Testament, and he took care that a copy should be presented to George III., as by his own request. Christopher Anderson tells the tale of the presentation.* Mr. Bowyer was received one morning at Windsor, and along with the volume presented an address expressing the desire that His Majesty might live to see its principles universally prevail throughout his Eastern dominions. On this the lord in waiting whispered a doubt whether the book had come through the proper channel. At once the king replied that the Board of Control had nothing to do with it, and turning to Mr. Bowyer said, "I am greatly pleased to find that any of my subjects are employed in this manner."—(p. 254.)

LATEST JUSTIFICATION OF CAREY'S PIONEER WORK.

"Two new versions (of the Bible) are in progress, the 'Tulu, a language spoken by half a million of people inhabiting the central part of South Canara, and the Konkani, a dialect of Marathi, spoken by upwards of 100,000 people on the western coast.' In both these languages some efforts were made long ago—in the case of the Konkani, by Dr. Carey; but time and better tools have imposed the duty of advancing upon the achievements of the past, not so much, displacing and superseding as building upon them. In proceeding with this work the Konkani Grammar and Dictionary, compiled during the past few years by the Jesuit missionaries at Mangalore will be of considerable use."

The Madras Auxiliary Bible Society in 1884 published an edition of the Gospel of John, "taken from Carey's version, printed in 1818 in the Devanagari character, but somewhat altered, so as to be better understood by all classes." . . . In the Great Exhibition held at Calcutta in 1883, Carey's Translations, lent by the College Library at Serampore, were exhibited side by side with the revised versions, to which they gave birth in most instances. No Scriptures were sold in the Exhibition, but 28,675 copies of the Gospels † and other sacred books were presented to native visitors.—(p. 451.)

* *Annals of the English Bible*, vol. II.

† Bengali, St. Mark's Gospel	25,000	Hindi New Testament	25
Hindi " " "	1,000	Tamil and Telugu Scripture Portions	500
Urdu " " "	50	Urdu Scripture Portions from Lahore	1,700
Gujarati " " "	200		
Marathi " " "	200	Total	28,675]

Extracts from THE HISTORY OF THE ORIGIN AND FIRST TEN
YEARS OF THE BRITISH AND FOREIGN BIBLE SOCIETY.*

COMMENCEMENT OF THE TRANSLATION OF THE SCRIPTURES INTO
THE NATIVE LANGUAGES.

1804. The Baptist Missionaries at Serampore had made a hopeful beginning in the translation of the Scriptures into the native languages of the East: it was considered as likely to conduce both to the progress and the improvement of the work of translation, if the vernacular knowledge and zealous assiduity of these humble, and at that time, unaccredited labcrers, could be associated with the sound erudition and the personal influence of certain Members of the Established Church, on whose piety and zeal for the promotion of Christianity dependance might confidently be placed. With these views it was determined, "That the following gentlemen be requested to form themselves into a Committee of Correspondence with this Society, viz.: George Udney, Esq., Member of Council; the Rev. Messrs. Brown, Buchanan, Carey, Ward, and Marshman; and that they be desired to associate with themselves such other gentlemen in any part of India as they may think proper." This resolution the author transmitted officially to Calcutta, by the earliest conveyance. It was passed on the 23d of July, 1804; and though its operation in India was slow, and interrupted by many vicissitudes of discouragement and delay, it proved the germ of those Institutions at Calcutta, Bombay, Colombo, Batavia, &c. which are now engaged, with so much energy and concord, in promoting the dispersion of the Scriptures in their respective dialects among both the Christian and the Heathen population of the East.—(p. 99.)

Coincident with the receipt of . . . communications from Germany, was that of the first regular information relative to the design entertained by the Baptist Missionaries at Serampore, to engage in an extensive system of oriental translations. The statement was conveyed in an extract of a letter from the Rev. Mr. (now Dr.) Carey at Calcutta, to the Secretary of the mission, the late Rev. Andrew Fuller; and it represented the Missionaries as already employed on four languages, and as possessing considerable advantages, should they be adequately supported, for translating the Bible into all the languages of the East. As the letter of Dr. Carey was dated antecedently to the formation of the British and Foreign Bible Society, and steps had been taken by the latter to establish at Calcutta a Corresponding Committee for the accomplishment of a similar

* By the Rev. John Owen, A.M. *London*, 1816.

design, in which Committee the three principal Baptist Missionaries were expressly included ; it did not appear expedient that any further measures should at that time be adopted.—(p. 154.)

CAREY FIRST PROPOSES THE ORIENTAL TRANSLATIONS TO THE BRITISH AND FOREIGN BIBLE SOCIETY.

1806. While . . . measures were going forward, in reference to the continent of Europe, . . . the attention of the Society was forcibly solicited to the case of Mahomedans and Heathens, whose spiritual instruction, . . . had begun to awaken, in the breasts of a few, the emotions of sympathy and anxious consideration.

This feeling naturally turned, in the first instance, towards the numerous inhabitants of India and the East, who answered to that description ; and it will be proper to see what was done, or meditated, in reference to their spiritual welfare. Dr. Carey had introduced to the Society the scheme of Oriental Translations, so nobly projected by the Baptist Missionaries at Serampore. Dr. Buchanan's Memoir on "the Expediency of an Ecclesiastical Establishment for British India," had furnished the additional, and very important information, that, "under the auspices of the College of Fort William, the Scriptures were in a course of translation into almost all the languages of Oriental India." And both authorities agreed in stating, that assistance from Europe was indispensably necessary, in order to the accomplishment of these plans.

On these general grounds, it was determined to appropriate 1,000*l.* to an object, in all respects so deserving of encouragement and aid ; and a grant to that amount was accordingly made, to be placed at the disposal of the Corresponding Committee at Calcutta. It is true, that Committee, though formally proposed, had not actually been organized, at the time when the donation was voted. From many obstacles, some of which will be hereafter explained, the parties who were to constitute it, did not, and could not, come together for a considerable period after the proposition for associating them had been made. The presumption, however, of its existence had its use. It formed and preserved a rallying point for the zeal which was directed to the circulation of the Scriptures in India ; gave an air of unity and order to the designs of the Society in that quarter ; and kept alive the sentiment of concord among different Christians in this work of common interest, till circumstances afforded a favorable opportunity for bringing the parties into actual communication, and incorporating them at length in a system of harmonious, compact, and efficient co-operation.

The feeling thus kindled on behalf of the natives of India, was not a little cherished by a communication received from Dr. Buchanan in August, 1806. This consisted of "Proposals for translating the Scriptures into the Oriental languages" from the Missionaries at Serampore; and a letter from himself, recommending, that a sermon should be preached before the Society "on the subject of Oriental Translations:" and requesting, "that the Reverend Preacher would do him the honor to accept the sum of 50*l.* on delivery of a printed copy of the sermon to his agents in London, for the College of Fort William in Bengal."

In the proposals for translations, the Serampore Missionaries thus express themselves: "The design of translating the Scriptures into the Oriental languages, *has received from home the highest sanction.* A resolution to that effect has been transmitted to us by the Secretary of a Society lately instituted, entitled the British and Foreign Bible Society."

Then follows an account of the Society, and a copy of the resolution, proposing the formation of a Corresponding Committee in Bengal: after which the advertisers thus proceed:

"Our hope of success in this great undertaking depends chiefly on the patronage of the College of Fort William. To that Institution we are much indebted for the progress we have already made. Oriental translation has become comparatively easy, in consequence of our having the aid of those learned men from distant provinces of Asia, who have assembled, during the period of the last six years, at that great emporium of Eastern Letters. These intelligent strangers voluntarily engage with us in translating the Scriptures into their respective languages; and they do not conceal their admiration of the sublime doctrine, pure precept, and divine eloquence, of the word of God. The plan of these translations was sanctioned, at an early period, by the Most Noble the Marquis Wellesley, that great Patron of useful learning. To give the Christian Scriptures to the inhabitants of Asia, is indeed a work which every man who believes these Scriptures to be from God, will approve. In Hindoostan alone, there is a great variety of religions; and there are some tribes which have no certain cast or religion at all.

The statements contained in this printed document were considered of importance, not only as they publicly developed a plan for Oriental translations; but also because they recognized the fact of deriving aid and patronage from the College of Fort William, and announced the formation and the friendship of the British and Foreign Bible Society, as furnishing material encouragement to the proposed undertaking. (p. 275.)

THE FIRST PRINTER'S BILL FOR THE TRANSLATIONS.

We present our readers with the first printer's bill for the translations, omitting only the columns of sicca rupees, which are given in pounds sterling.*

TRANSLATIONS OF THE HOLY SCRIPTURES.

Dr.

1801.	To 2000 Bengali Testaments, 1st edition, on Patna paper, 8vo, 900 pages	£1250, 0 0
	„ 500 Matthew's Gospel in Bengali, do., 118 pages	31 5 0
1802.	„ 1000 Pentateuchs, do., 732 pages	375 0 0
1803.	„ An edition of 900 of Job, Psalms, Proverbs, Ecclesiastes, and Solomon's Song, do., 400 pages	250 0 0
	„ 900 of the Psalms alone, do., 220 pages	42 3 6
1805.	„ 465 Matthew's Gospel in Mahratta, Nagri Type (quarto), 108 pages	58 2 6
	„ Bengali pundit's wages for seven years, down to December 1806	210 0 0
	„ The Hindostani, Persian, Ooriya, and Mahratta, pundit's wages from March 1803 to April 1806	252 12 6
	„ Eight months' wages for pundits in the different languages, including the Chinese, from May to December 1806	462 19 3
1806.	„ 1500 Bengali Testaments, 2d edition, on Bengali paper, 8vo, 900 pages	562 10 0
1807.	„ 10,000 Luke, Acts, and Romans, do., 264 pages, at 12 as. „ Seven months' wages for pundits in the different languages; including the Chinese, from January to July	937 10 0 435 13 5
	„ An edition of the Prophetic books, 8vo, 660 pages, 1000 copies	312 10 0
		£5180 6 3

CONTRA.

Cr.

1799.	By Cash received from the Edinburgh Missionary Society	£250 0 0
1800.	„ Do. collected from 1798 to 1799	200 0 0
1801.	„ Do. 1799 to 1800	1142 17 4
1802.	„ Do. 1800 to 1801	20 10 0
1803.	„ Do. 1801 to 1802	1157 5 5
1804.	„ Do. 1802 to 1803	17 12 0
1805.	„ Do. 1803 to 1804	23 1 6
1806.	„ Do. 1804 to 1805	1298 9 10
	Received from England by way of America, in books, etc.	
	In Amount received from America in September 1806	357 6 6
	„ Do. in October	517 7 6
	„ Messrs. Alexander and Co. from the fund raised in India	637 10 0
1807.	„ Do. for seven months, from January to July	487 10 0
	„ 2398 dollars from America	617 5 0
Amount received		£6726 15 1
Expended		5180 6 3
Balance in hand		£1546 8 10

* Dr. George Smith's Life of Dr. Carey, 1885, p. 246.

Extract from THE EIGHTY-FIRST REPORT OF THE BRITISH AND
FOREIGN BIBLE SOCIETY, 1885.

HISTORICAL TABLE OF LANGUAGES AND DIALECTS

IN WHICH THE

TRANSLATION, PRINTING, OR DISTRIBUTION OF THE SCRIPTURES

HAS BEEN

. Issued by the Serampore Mission.

Versions.	What Printed.	Where circulated, or for whom designed.
PERSIA, &c.		
<i>Pashtu</i> or <i>Afghani</i> . . .	Hist. Books & N. T.	Afghanistan.
INDIA.		
<i>Beluchi</i>	Three Gospels . . .	Beluchistan.
<i>Sanskrit</i>	The entire Bible . . .	The learned language of the Brahmins.
<i>Hindustani</i> or <i>Urdu</i> (Yates' version)	Ditto	For the Mohammedans of In- dia and others; the language being generally understood in all the larger towns.
BENGAL PRESIDENCY, &c.		
<i>Bengali</i>	The entire Bible . . .	Province of Bengal.
<i>Maghudha</i>	St. Matthew	Province of S. Behar, now part of the province of Bengal.
<i>Uriya</i> or <i>Orissa</i>	The entire Bible . . .	Province of Orissa, the greater part attached to Bengal.
<i>Hindi</i> in the Nagari and Kaithi characters . . .	The entire Bible . . .	For Hindustan, or the upper provinces of the Bengal Pre- sidency.
Dialects of the Hindi.		
<i>Bughelcundi</i>	New Testament . . .	A district between the pro- vince of Bundelcund, and the sources of the Nerbudda River
<i>Bruij</i> or <i>Brij-bhasa</i> . . .	Ditto	Province of Agra.
<i>Canaj</i> or <i>Canyacubja</i> . . .	Ditto	In the Doab of the Ganges and Jumna.
<i>Kousulu</i> or <i>Koshala</i> . . .	St. Matthew	Western part of Oude.
Central Indian Dialects.		
<i>Harroti</i>	New Testament . . .	A province W. of Bundelcund.
<i>Oojein</i> or <i>Oujjuyuni</i> . . .	Ditto	Province of Malwah.
<i>Oodeypoor</i>	St. Matthew	Prov. of Mewar, or Oodeypoor.
<i>Marwari</i>	New Testament . . .	Province of Joipoor, or Mar- war, North of Mewar.
<i>Juyapoor</i>	St. Matthew	Province of Joipoor, E. of Marwar, and W. of Agra.
<i>Bikaneera</i>	New Testament . . .	Prov. of Bikaneer, N. of Marwar
<i>Buttaneer</i> , or <i>Virat</i> . . .	Ditto	Prov. of Buttaneer, W. of Delhi.
* <i>Mooltan</i>	New Testament . . .	Dist. of Mooltan, on Indus.
† <i>Sindhi</i>	Gospel of Matthew . .	In Lower Indus Valley.

* See 12th Report of the British and Foreign Bible Society, p. 224.

† See Annual Report of the Baptist Missionary Society, 1847, p. 20.

Versions.	What Printed.	Where circulated, or for whom designed.
BENGAL PRESIDENCY, &c.—Cont.		
<i>Panjabi or Sikh</i>	The entire Bible . .	Province of the Panjab.
<i>Dagri, or Jumboo</i> (Mountain Panjabi)	New Testament . .	Mountainous, or Northern districts of Lahore.
<i>Kashmiri</i>	Pent., Hist. Books, and New Test. .	Cashmere.
Gorka Dialects.		
<i>Nepalese</i>	New Testament . .	Kingdom of Nepal.
<i>Palpa</i>	Ditto	Small States N. of Oude, below the Himalayas.
<i>Kumaon</i>	Ditto	Prov. of Kumaon, W. of Palpa.
<i>Gurwali</i>	Ditto	Province of Gurwal, West of Kumaon.
MADRAS PRESIDENCY.		
<i>Telinga or Telugu</i>	Pent. and New Test.	Northern Circars, Cuddapah, Nellore, and greater part of Hyderabad, or Telingana.
<i>Canarese</i>	New Testament . .	Throughout the Mysore, also in the prov. of Canara, and as far north as the Kistna River
<i>Malayalam</i>	The entire Bible . .	Travancore and Malabar.
BOMBAY PRESIDENCY.		
<i>Konkani</i>	Pent. and New Test.	The Concan, chiefly the S. part, among the common people.
<i>Marathi</i>	The entire Bible . .	Bombay Presidency, for educated natives.
<i>Gujarati</i>	New Testament . .	Surat, and province of Gujarat.
<i>Katchi</i>	St. Matthew	Prov. of Cutch, between the Gulf of Cutch and the Indus.
CEYLON.		
<i>Sinhalese</i>	The entire Bible . .	S. part of Ceylon, from Batticola on the E. to the River Chilaw on the W., and in the interior.
INDO-CHINESE COUNTRIES.		
<i>Assamese</i>	The entire Bible . .	Assam, subject to Beng. Presid.
<i>Manipura</i>	New Testament . .	Manipur, or South of Assam.
<i>Khasi</i> (parts of Old Test. trans.)	Pent. & New Test. .	Khasiah Hills.
<i>Burmese</i>	Genesis and Exodus	Burmese Empire & Arracan.
CHINA AND JAPAN.		
<i>Chinese</i> (Morrison's version)	The entire Bible . .	China Proper, and numerous Chinese in the Indian Archipelago.

IN THE LIBRARY OF LORD SPENCER AT ALTHORP

Is a copy of The Old and New Testament in Chinese, printed at Serampore with metallic moveable characters. 1817–22. In Chinese boards, covered with blue silk. 4to. size. Chinese paper.

PART I.—The Pentateuch	1817.
„ II.—The Hagiographa	1818.
„ III.—The Prophetic Books	1819.
„ IV.—The Historical Books	1821.
„ V.—The New Testament	1815–22.

*Extracts from THE LIFE OF THE REV. JOHN WENGER, D.D.,
Missionary in India.**

DR. CAREY AND THE BENGALI VERSION OF THE SCRIPTURES.

To quote the words of the Rev. J. E. Payne, a friend of more than twenty years' standing, in a letter dated September 6th, 1880: "There are three names that will ever be associated with the Bengali version of the sacred Scriptures:—Carey's simple and concise Bengali Bible, published in 1832; Yates's idiomatic and flowing Bengali Bible, published in 1845; and Dr. Wenger's literal and accurate Bengali Bible, published in 1874, will be remembered in Bengal as long as the Bengali language shall last."—(p. vii.)

Dr. Carey died in 1834, having completed his last edition of the Bengali Bible in 1832. Of this, the final outcome, as it was the first task, of his devoted missionary life, Dr. Marshman wrote: "It is the fruit of thirty-nine years' unremitting study of the language." Dr. Wenger says: "On the whole, Dr. Carey's version must be pronounced remarkably faithful; and common gratitude requires the acknowledgment, that it has been of unspeakable value as a means of communicating that knowledge which makes men wise unto salvation. History will probably decide that the two greatest, if not the best, of Dr. Carey's translations, in point of style and excellence, were the versions in Bengali and Sanscrit." Still there was room for improvement with regard to an accurate expression of the originals with idiomatic force, and in general adaptation to the growth in literary quality of the Bengali tongue. In this last particular there will, no doubt, be room for years to come for beneficial changes, as the language comes more and more under the influence of educated Bengalis, and finds improved forms of expression through literary use.—(p. 113.)

LABORIOUS WORK OF A TRANSLATOR.

It may be interesting to give Mr. Wenger's description of the method adopted, and of the exceeding care practised by these two eminent men [Dr. Wenger and Dr. Yates], in order to secure as accurate a translation of God's Word as their united learning could achieve.

"The selection of the references devolves on me exclusively. The share I take in the other parts of this work is the following. When a page, or rather a long slip amounting to about a page, has been set up, I read it with a view to ensure a correct pointing and orthography. This done, Dr. Yates compares it with the Hebrew, and makes the necessary alterations accordingly. Then it is corrected at the press, after which it returns to me. I compare it with the

* By Dr. Underhill, Hon. Sec. of the Baptist Missionary Society. London, 1886.

Hebrew, and write my observations on the margin. In these I propose emendations, and state the reasons which lead me to propose them. Then I write the references at the bottom, after which the proof goes to Dr. Yates. He reads it, weighing my suggestions, and either adopts or rejects them. Then the proof is corrected, and returns to me in the shape of a page regularly set up, with the references, &c., below. This page I compare either with Dr. Carey's version, or else with De Wette's German translation—the best in the world, as far as I know, except the passages which refer to the Atonement and the Divinity of Christ. The margins of such a page are again bestudded with suggestions. Dr. Yates next reads four pages (a form), again considering my previous remarks. In this proof he corrects chiefly the style. When he has seen it, it returns to me for correction. Another proof of four pages is usually the last Dr. Yates sees. I read that also, and a subsequent one. The proof then goes to press. This is tedious work, but by no means uninteresting. Occasionally Dr. Yates and I meet personally to discuss some particularly difficult passage.

“Although our progress in this way is but slow, yet we hope it is sure. That it will be the final or standard version I do not expect, for the language is still in a transition state, and is an awkward medium of expressing true and Christian ideas in religion. When Dr. Carey came, he found the language scarcely so far advanced as the Greek was in the time of Homer. All the literature was of a poetical nature, and poetry not like Homer's as to the ideas and the colouring, but like the poorer parts of the *Odyssey* as to versification. Dr. Carey was the first Bengali prose-writer of any note. Since then the language has made rapid strides; but when it has become thoroughly Christianised it will be something very different.”—(p. 118.)

DR. WENGER ON THE TRANSLATIONS OF DR. CAREY.

Dr. Wenger thus referred to one of his great predecessors in the work of translating the Scriptures: “I feel bound,” he says, “to state that it passes my comprehension how Dr. Carey was able to accomplish one-fourth of his translations. They were pre-eminently useful in their day, which lasted down to a recent period. I may mention one example. About twenty years ago, when some friends wished to introduce the Gospel among the Afghans near the Peshawur frontier, they found that the only version intelligible to those people was the Pushtoo version of the New Testament made at Serampore by Dr. Carey. It was indeed capable of very great improvement, but proved of very great value during the interval that elapsed before a better one could be prepared and printed.”—(p. 250.)

Extracts from LETTER FROM MR. CAREY, dated 13th August 1795.*

Dear Brethren.

The utmost harmony and affection prevails between me and my colleague. I trust we have not been altogether idle, though I know not as yet of any success that has attended our labours. *Moonshee* and *Mohun Chund* are now with me; but I do not see that disinterested zeal, which is so ornamental to a Christian, in either of them; yet they have good knowledge of the things of God, considering their disadvantages. With their help, we have divine worship twice on the Lord's day, in Bengalee, which is thus conducted: First, *Moonshee* reads a chapter in Bengalee; then we sing; I pray and preach to them in that language; but, partly from local circumstances, and partly from poverty of words, my preaching is very different from what it was in England. The guilt and depravity of mankind, the redemption by Christ, with the freeness of God's mercy, are the themes I most insist upon. I often exhort them in the words of the apostle, 2 Cor. vi. 17. which I thus express in their language:

{	Baheezee	disho	ebung	allada	ho,	ebung	opobectur
{	Forth	come	and	separate	be,	and	unclean
{	bosto	sporso	herea	na:	ebung	ammi	kobool
{	thing	touch	not:	and	I	accept	will
{	tomardigkee;	ebung	tomra	hobee	ommar	pootregon	
{	you;	and	you	shall be	my	sons	
{	ebung	kuneeagon	ai	motto	boolen	sherbbo	Shockto
{	and daughters	thus	says	the	Almighty		
{	Bhogabon.						
{	God.						

* * * * *

One great difficulty in speaking to these people, arises from the extreme ignorance of the lower orders, who are not able to understand one of their own countrymen, who speaks the language well, without considerable difficulty. They have a confused dialect, composed of very few words; which they work about, and make them mean almost every thing; and their poverty of words to express religious ideas is amazing, all their conversation being about things earthly! It is far otherwise, however, with those who speak the language well. The language in itself is extremely rich and copious; and printing the Bible in it must make it more known to the common people. . . . I am, dear Brethren, &c.

W. CAREY.

EDUCATION OF THE GIRLS AND WOMEN OF BENGAL.

What Hannah Marshman, and for a time Charlotte Emilia Carey, had done for the education of the girls and women of Bengal may be imagined from this paragraph in the *Brief Memoir** of the Brotherhood.

“The education of *females*, till within these few years, had never been attempted; and not a few were disposed to regard the experiment as one which must prove altogether vain. This, however, like various other prognostications respecting India, was a great mistake. In Serampore and its vicinity there are at present fourteen schools composed entirely of Hindoo females, among which are the Liverpool and Chatham, the Edinburgh and Glasgow, the Sterling and Dunfermline schools, etc. Besides these, one is taught at Benares, another at Allahabad, a third in Beerbhoom, three at Chittagong, and seven at Dacca; in the whole twenty-seven schools, with 554 pupils on the lists. One of these in the vicinity of Serampore may be regarded as an unprecedented thing; an *adult female school*, in which the women who have entered have shown themselves quite desirous to receive instruction. The daughters of Mohammedans, as well as Hindoos, indeed, receive instruction with evident delight: and into these schools, whether for boys or girls, the sacred Scriptures are freely admitted.”

ESTIMATE OF CAREY'S GENIUS AND INFLUENCE.

Dr. F. A. Cox† remarks:—“Had he been born in the sixteenth century he might have been a Luther, to give Protestantism to Europe; had he turned his thought and observations merely to natural philosophy he might have been a Newton; but his faculties, consecrated by religion to a still higher end, have gained for him the sublime distinction of having been the Translator of the Scriptures and the Benefactor of Asia.”

Robert Hall‡ spoke thus of Carey in his lifetime:—“That extraordinary man who from the lowest obscurity and poverty, without assistance rose by dint of unrelenting industry to the highest honours of literature, became one of the first of Orientalists, the first of Missionaries, and the instrument of diffusing more religious knowledge among his contemporaries than has fallen to the lot of any individual since the Reformation; a man who unites with the most profound and varied attainments the fervour of an evangelist, the piety of a saint, and the simplicity of a child.”

* *Brief Memoir Relative to the Operations of the Serampore Missionaries, Bengal. London, 1827.*

† *History of the Baptist Missionary Society, from 1792 to 1842. London, 1842.*

‡ *Sermon on the death of the Rev. Dr. Ryland in 1825.*

Through the kindness of the Committee of the Baptist Missionary Society, we are able to give a fac-simile of Dr. Carey's show-board. The block has been produced since our previous quotation was printed at p. 28.

THE SHOWBOARD OF DR. CAREY.

By the Rev. Edward Dakin.*

There is preserved in the Library of Regent's Park College, a most interesting memento of the patriarch of Indian Missions: "the man who rose from a shoemaker's stool to a translator's desk," and who became one of the greatest missionaries the world has seen. The relic is a piece of the show-board of Dr. Wm. Carey, the lettering of which was written by the doctor himself, and was used in his little shop at Hackleton, Northamptonshire.

As it is hardly possible for all readers of the *MISSIONARY HERALD* to visit this missionary memento, it may be interesting to bring a woodcut of the original under their notice.

SECOND) (HAND
SHOES) (BOUGHT
AND) (

The letters, good block ones, were written in black on a white ground; all that remains now are: "Second hand shoes bought," and fragments of "and." Particulars written on vellum are now fixed to the board, which state that "the board was preserved by Wm. Manning, Mr. Carey's shop-mate, till his death, out of respect for Dr. Carey. It was procured from his widow by Joseph Ivimey, of London, August 22, 1815."

The doctor was accustomed to hang this little notice-board on the wall, just by the door of that little shop which the Rev. Thomas Scott designated Dr. Carey's College.

* The Baptist Missionary Herald, April, 1885.

THE LIFE OF DR. CAREY.

Copies of *The Life of William Carey, D.D. Shoemaker and Missionary*, by GEORGE SMITH, LL.D. C.I.E., having been presented through the British Minister at Copenhagen, (the Honourable Edmund Monson, C.B.,) to the KING OF DENMARK; to Dr. ALLON, and to the Rev. C. H. SPURGEON. The following replies have been received:—

From the King of Denmark.

British Legation Copenhagen, December 3. 1885.

Sir, Immediately upon the receipt of your letter of the 14th. ultimo and of the book of which you are the Author, I addressed a Note to the Lord Chamberlain of The King of Denmark, stating your desire to present to His Majesty the work in question, which I forwarded to His Excellency simultaneously with my Note.

I yesterday received from His Excellency a reply, of which I enclose a copy, and which I have no doubt you will find entirely satisfactory.

I am, Sir,

Your most obedient humble servant,

EDMUND MONSON.

The Revnd. Dr. Smith. L.L.D.

Serampore House Napier Road Edinburgh.

Copenhagen, Dec. 2. 1885.

Excellency! Having received your letter of 18th ulto., & the adjoined copy of Dr. George Smith's "Life of William Carey" I have had the honour to transmit the volume to H. M. The King. H. M. highly pleased by the author's noble expressions of the good His prepossessors of the throne and the Gov^t of Denmark tried to do for their Indian subjects, graciously charged me to request Y. E. to communicate to Dr. George Smith H. M's thanks & appreciation for the offering of his learned and very interesting work.

In fulfilling H. M's gracious charge, I have, &c.

(Signed) LÖWENSKIÖLD.

H. E. Hon^{ble}. Edmund Monson C.B.

From the Rev. Henry Allon, D.D.

I have read your life of Carey with intense interest. I was so moved by it that I mentioned it from the pulpit on two or three different occasions. Surely the apostle Paul himself did not surpass the simplicity and entireness of Carey's consecration.

I am, faithfully yours,

Dr. George Smith.

HENRY ALLON.

THE REV. C. H. SPURGEON, Pastor of the Metropolitan Tabernacle, sent the following characteristic reply from Mentone:—

Menton. Jan. 27. 86.

Dear Sir,

I fear you must have thought me rude or ungrateful in reference to your "Life of W^m Carey," which you so kindly sent me. The fact is—the book arrived just as I was taken ill, & then I came here, & have remained here.

In examining books I have come to Carey, & have nearly read it through. I can therefore speak with knowledge. It is a delightful book, & it has been a pleasure & a refreshment to me to study it. You have raised the hero higher in my esteem than ever, & made me envy the man who was thus perfectly consecrated & bravely trustful. Eustace Carey buried his uncle under a mass of unsifted ashes: you have dug him out, & raised him from the dead.

I feel greatly indebted to you for a treat given to a mending man, who is now bound to limp back to the battle, & feels all the fitter for the fray because of the banquet you have set before him.

It cheered me greatly to read y^r kind word as to my sermons. I am honoured greatly in having such a reader.

Biographies of late years have added a new horror to death: you have, in this case, made one less fearful of ending his career.

Yours very heartily

C. H. SPURGEON.

MS. OF DR. CAREY ON THE PSALTER.

In the Library of the late Rev. T. Toller, of Kettering, was a Manuscript (now in the *Taylor Collection*) of nine small octavo pages, evidently in the exquisitely small and legible handwriting of Dr. Carey, on the Psalter. The Lecture or short Treatise discusses the literary character and authorship of the Psalms in the style of Michaelis and Bishop Lowth, whose writings are referred to. The Hebrew words used are written even more beautifully than the English. If this little treatise was written before Carey went to India, and the caligraphy seems to point to that, the author shows a very early familiarity with the works of one who was in some respects his predecessor as an Orientalist, Sir William Jones. The closing paragraph has this sentence:—"A Frequent perusal of the book of Psalms is recommended to all. We should permit few days to pass without reading in Hebrew one of these sacred poems; the more they are read and studied the more will they delight, edify & instruct."

THE BAPTISM OF DR. CAREY IN THE RIVER NEN.

By the extension of the London and North Western railway near the site of the old Northampton castle, all traces of the spot where this interesting ceremony took place are swept away, the river having been diverted to the other side. We therefore give a few notes bearing upon the subject.

George Baker, in his *History of Northamptonshire*, 1822, vol. i. p. 210, writing of Dr. Carey says:—

“In the year 1783, when his religious principles had been decidedly formed, he joined the dissenters of the Baptist denomination, and was publicly baptized in the river Nen near Scarlet well by Dr. Ryland.”

In the *General Baptist Home Missionary Register*, 1829, p. 245, is an interesting account of baptisms in connection with the General Baptists who had recently commenced a cause in Northampton:—

“Three persons were baptized at Northampton, June 28th, by our venerable brother Sexton; and, with eight others, were formed into a Church of Christ. It should have been added, that four other persons were also baptized who did not join our friends, but continued to worship at the place which they had been accustomed to attend. The day was very unfavourable, the rain falling heavily. The spectators, who were numerous, conducted themselves very peaceably. On Lord’s-day, Sep. 13, three more persons were baptized. The morning was very favourable. It was calculated that as many as three thousand persons were present. The place of baptism was the river below the castle-hill, which has long been used for this sacred purpose. The venerable Ryland, and his predecessors, baptized here. It may be mentioned to the honour of the amiable Doddridge, that he always permitted the vestry of his Meeting-house, which is on the hill, just above the castle, to be used by the candidates in exchanging their apparel. . . . The sight was imposing. Crowds thronged the neighbouring banks; and the hill surrounding the ruins of the old castle was crowned with spectators.”

In the series of works “Men Worth Remembering,” in the volume *William Carey*, 1881, p. 16, Dr. Culross writes:—

“At the age of twenty-two, having become convinced from Scripture that baptism should not precede but follow personal faith in the Redeemer, he applied as a candidate to Mr. Ryland, senior, of Northampton, who lent him a book, and put him into the hands of his son. On the 5th of October, 1783, he was baptized by the younger Ryland in the Nen, a little beyond Dr. Doddridge’s chapel in Northampton. To onlookers as well as to Ryland himself—so he afterwards stated—it was merely the baptism of a poor journeyman shoemaker, and the service attracted no special attention.”

Dr. George Smith, in his *Life of William Carey*, 1886, p. 17, says:—

“A calvinist of the broad missionary type of Paul, Carey somewhat suddenly, according to his own account, became a Baptist. ‘I do not

recollect having read anything on the subject till I applied to Mr. Ryland, senior, to baptize me. He lent me a pamphlet, and turned me over to his son,' who thus told the story when the Baptist Missionary Society held its first public meeting in London:—"October 5th, 1783: I baptized in the river Nen, a little beyond Dr. Doddridge's meeting-house at Northampton, a poor journeyman shoemaker, little thinking that before nine years had elapsed, he would prove the first instrument of forming a society for sending missionaries from England to preach the gospel to the heathen. Such, however, as the event has proved, was the purpose of the Most High, who selected for this work not the son of one of our most learned ministers, nor of one of the most opulent of our dissenting gentlemen, but the son of a parish clerk.'"

From the above extracts we can fix the place where the ceremony of such world-wide interest took place. In a Map of Northampton, published in 1747, is a lane which runs in nearly a direct line from the Chapel at Castle Hill, leading to the river and to the pasturage on the opposite side of the Castle, which was called "Castle Lane;" now modernised into Fitzroy Street. In later years it was used as a bathing-place. The distance from Castle Hill Chapel to Scarlet Well (mentioned by Baker) was considerably greater.

Of the "auncient Castle Ruynous" Dr. Charles Stanford, in his *Life of Doddridge*, 1880, p. 122, says:—

"The venerable Castle Hill Meeting-house partly derives its name from the Castle Hill. On that hill, close by, an old castle once reared its stately towers in the air. Parliaments have been held in it. There, chivalry put forth its flower. Thomas Becket's train of winding splendour has passed through its gates. In the reign of King John, a dark deed was done on the spot, which is still dark, but alive in the pages of Shakespeare. Even by the time of Doddridge, however, nothing was left of this famous castle, but a ridge of ruddy grey wall, scarcely higher than the nettles and mallows that skirted it. The only bit of complete masonry left was a low, arched recess, that lasted till nearly fifty years ago, and which certain children were accustomed to regard as the opening to the identical dungeon in which 'Christian and Hopeful' were once shut up. On the hill, inside the great crumbling ring of ruins, was a field where, as Doddridge saw, Master Palmer had a cluster of cattle-sheds and haystacks; nothing giving out a sign of the many ancient secrets that were under the grass. Outside this ring was a deep green hollow, once the moat. On the country side of this, and anciently used in the service of the moat, the river Nene wound in and out through rushes and feather grass; and away beyond swept the Dallington Moors, where alarmists expected some day to see the Pretender. On the town side, yet in advance of the town, was the solitary meeting-house, said to have been built of stones fetched from the shattered fortifications, which act brings to mind the text about 'beating swords into ploughshares, and spears into pruning-hooks.'"

The following Books are in the BRISTOL COLLEGE LIBRARY.

- Circular Letters of the Northamptonshire Baptist Association. 1767 to 1885.
Wanting 1771, 1779, 1816, 1822, 1827, 1829, 1835, 1838, 1856.
- Baptist Periodical Accounts. *Olipstone, &c.*, 1800-17.
Baptist Missionary Society Reports. 1819-25.
- Hitopodesa, in Sanscrit. *Serampore*, 1804.
- Buchanan (Claudius) College of Fort William. *London*, 1805.
— On Ecclesiastical Establishment for India. „ 1805.
— Journey from Madras through the Mysore, &c. „ 1807.
— Christian Researches. *Cambridge*, 1811.
— Apology for Promoting Christianity in India. *London*, 1813.
- The Ramayuna, in original Sungscrit, with Prose Translations by Carey and Marshman. *Serampore*, 1806.
- Dangers of British India from French Invasion and Missionary Establishments, by a late Resident at Bhagulpore, &c. *London*, 1808.
- Essay to shew that no intention has existed or does now exist to do violence to the Religious Prejudices of India. *London*, 1808.
- Scott Waring (Major), Observations on the Present State of the East India Company, &c. *London*, 1808.
— Letter in Reply to Owën's "Strictures," &c. *London*, 1808.
— Reply to Anonymous Writer, &c. *London*, 1808.
- Cunningham (J. W., A.M.), Christianity in India. Essay on duties, means, and consequence of introducing the Christian Religion among the inhabitants of the British Dominions in the East. *London*, 1808.
- Fuller (Andrew) Apology for late Christian Missions to India. In three parts. Comprising (1) Address to Chairman of East India Company in answer to Mr. Twining and strictures on preface of pamphlet by Major Scott Waring. (2) Remarks on Major Scott Waring's letter to Rev. Mr. Owen and in Vindication of Hindoos, by a Bengal Officer. (3) Strictures on Major Scott Waring's third pamphlet on letter to President of Board of Control on the propriety of confining Missionary Undertakings to the Established Church, in answer to Mr. Barrow. *London*, 1808.

- Dr. Marshman's Confucius. *Serampore*, 1809.
- Chamberlain (J.), Bengalee Tracts. *Serampore*, 1811.
- „ Hymns. „ 1811.
- Life of, by Yates. *Calcutta*, 1824; *London*, 1825.
- Ward (W.), The Writings, Religion, and Manners of the Hindoos.
4 vols. *Serampore*, 1811.
- View of the History, Literature, and Mythology of the Hindoos.
2 vols. *Serampore*, 1818.
- Hall (Robert), Address to Eustace Carey on his Designation as a
Christian Missionary to India. *Leicester*, 1814.
- The First Newspapers ever printed in the Bengalee Language.
Serampore, May 23, 1818. Presented to the College by J. C.
Marshman. [Also the First Magazine, etc. April, 1818.]
- Brief Narrative of the Baptist Mission in India; and Account of
the Translations of the Sacred Scriptures into the various
Languages of the East. *London*, 1819.
- Account of the Translations of Scripture. *London*, 1819.
- The Bengalee and Sanscrit Publications of the Calcutta Auxiliary
Baptist Missionary Society, 1820.
- Defence of the Deity and Atonement of Jesus Christ, in reply to
Ram-Mohun Roy, of Calcutta. By Dr. Marshman, of *Seram-*
pore. *London*, 1822.
- Essays relative to the Habits, Character, and Moral Improvement
of the Hindoos. [Reprinted from "Friend of India."] *London*, 1823.
- Robinson (W.), Attempt to Elucidate the principles of Malayan
Orthography. *Fort Marlborough*, 1823.
- Letter to Mr. Anderson, June 7, 1830.
- Vindiciae Seramporianae: a Review of Bowen's Pamphlet on
Missionary Incitement and Hindoo Demoralization. *London*, 1823.
- Dubois, Reply to his Letters on State of Christianity in India.
Serampore, 1824.
- Thoughts on Missions to India. *Serampore*, 1825.
- Letter by Delta to Editor Quarterly Review Occasioned by certain
Animadversions on the Baptist Missions in India. *London*, 1826.
- Marshman (J. C.), Reply to Buckingham's Attack on the Serampore
Missionaries. With Reply of Serampore Missionaries to
attack made on them in No. III. of Oriental Magazine.
London, 1826.

- Brief Memoir Relative to the Operations of the Serampore Missionaries, Bengal. *London*, 1827.
- Peggs (James), The Pilgrim Tax in India. 1827.
- The Suttee's Cry to Britain. 1828.
- Marshman (J., D.D.), Confidential Statement on the Serampore Missions. *Edinburgh*, 1827.
- Statement Relative to Serampore, Supplementary to a Brief Memoir, with Observations by John Foster. *London*, 1828.
- Letter to the Editor of Oriental Herald. 1827.
- Serampore College, Bengal. [Signed, J. Marshman.] 1827.
- Reply to Dyer's letter to John B. Wilson, Esq. Together with an Appeal by the Serampore Missionaries on behalf of the Labours in which they are engaged, and a Communication on the same subject by Rev. Wm. Robinson, of Calcutta. Second Edition. With an Appendix of Correspondence, &c. *London*, 1831.
- Letter from the Brethren at Serampore to the Committee of the Baptist Missionary Society in London. *Serampore*, 1828.
- Papers on the Questions recently agitated in the Baptist Missionary Society relative to Serampore. *London*, 1828.
- Supplementary Number of the Periodical Accounts of the Serampore Mission for 1827. *Serampore*, 1828.
- Vindication of the Calcutta Baptist Missionaries: in Answer to a Statement Relative to Serampore (by J. Marshman with Introductory Observations by John Foster), by Eustace Carey and William Yates. *London*, 1828.
- Carey (Dr.), Letters Relative to Statements contained in three Pamphlets by Rev. J. Dyer, W. Johns, M.D., Revs. E. Carey, and W. Yates. *London*, 1828.
- Dyer (John), Letter to J. B. Wilson occasioned by Dr. Marshman's Statement relative to Serampore. *London*, 1828.
- John's, (Dr., M.A., F.L.S., F.H.S., M.R.C.S.), Spirit of the Serampore System in 1812—13. With Strictures on Dr. Marshman's Statement. *London*, 1828.
- Two Letters of an old Subscriber to a Member of the Committee of the Baptist Missionary Society on the Serampore Dispute. *London*, 1829.

- Discourse on Death of Rev. Richard Burton, Baptist Missionary in India, by John Sheppard. *London*, 1829.
- Present State of the Serampore Mission, &c. *London*, 1829.
- Appeal on Behalf of the Serampore Mission. *Serampore*, 1830.
- Greenfield (William), Defence of the Serampore Mahratta Version of the New Testament. Reply to Animadversions of an Anonymous Writer. *London*, 1830.
- Poynder (J., Esq.), Speech at a General Court of Proprietors of the East India Company, containing Evidence in proof of the direct encouragement afforded by the Company to the licentious and sanguinary system of Idolatry, and demonstrating the net amount of Pecuniary Profits derived by the Company from the tax imposed on the worshippers at the different temples. *London*, 1830.
- News from Afar; or Missionary Varieties; Chiefly Relating to the Baptist Missionary Society—being a republication of the Quarterly Papers of the said Society from 1822 to 1830 inclusive. Illustrated with 36 Engravings, and a Profile of a Native Hindoo Preacher. *London*, 1830.
- Review of Two Pamphlets, by the Rev. John Dyer and the Rev. E. Carey and W. Yates; in twelve letters to the Rev. John Foster, by J. C. Marshman. Together with Thoughts upon the Discussions which have arisen from the Separation, &c. By W. Carey, D.D. And an Appeal by the Serampore Missionaries. *London*.
- No date on title-page. Dr. Marshman's "Review" is dated at the end "Serampore March 25, 1830." Carey's "Thoughts" dated at end "Serampore 17th June, 1830." Two "Letters" follow, continuing the pagination, but apparently printed after the previous part of the pamphlet had been thrown off. Letter from Dr. Marshman to Dr. Steadman, May 14, 1830; and undated letter from Carey to Samuel Hope.
- Letter of Instructions from the Directors of the Scottish Missionary Society to their Missionaries among the heathen. *Edinburgh*.
- Mack (J.), Principles of Chemistry, in Bengalee and English. Vol. I. *Serampore*, 1831.
- Arbitration Proposed by the Serampore Brethren. *Edinburgh*, 1831.
- Report of Committee of Baptist Missionary Society, Feb. 10, 1831.
- Nature and Recent Circumstances of the Serampore Union. *London*.
- Carey (Eustace), Supplement to the Vindication, &c. *London*, 1831.
- Ivimey (Joseph), Letters on Serampore Controversy. *London*, 1831.
- Thomas (John), Life, by C. B. Lewis. *London*, 1873.

GRAMMARS, DICTIONARIES, ETC.

- Carey (W.), Bengalee Dialogues. *Serampore*, 1801.
- Bengalee Grammar. „ 1801.
- Grammar of the Sungskrit Language. „ 1806.
- Mahratta Grammar. „ 1808.
- Mahratta Dictionary. „ 1810.
- Punjabee Grammar. „ 1812.
- Telinga Grammar. „ 1814.
- Bengalee Dictionary. „ 1815.
- Carey (F.), Burman Grammar. *Serampore*, 1814.
- Bengalee Version of Pilgrim's Progress. „ 1821.
- Yates (W.), Sunscrit Grammar. *Calcutta*, 1820.
- „ „ „ 1845.
- Biblical Apparatus. „ 1837.
- „ „ „ 1837.
- Introduction to Hindoostanee. „ 1843.
- „ „ „ Language. „ 1845.
- The Nalodya, a Sanscrit Poem. „ 1844.
- Sanscrit Dictionary. „ 1846.
- Hindostanee Dictionary. „ 1847.
- Introduction to Bengalee. „ 1847.
- „ „ Ed. by Dr. Wenger. „ 1874.
- Javanese Dictionary.
- Amara—Sinha: Sanscrit Dictionary. By Colebrooke. *Serampoor*, 1808.
- A Vocabulary, Ooriya and English. By Mohunpersaud Takoor. *Serampore*, 1811.
(Dedicated to Carey).
- Marsden's Malayan Dictionary and Grammar, 2 vols. *London*, 1812.
- Marshman (Dr.), Clavis Sinica (Chinese Grammar, &c.) *Serampore*, 1814.
- Chinese Grammar—Robert Morrison. *Serampore*, 1815.
- The Prubodh Chundrika. „ 1833.
- Grammar of Hindi, Rev. W. Etherington, Missionary, Benâres. 1870.
- Johnson's Dictionary, English and Bengalee, by John Mendies, late of Serampore. *Calcutta*, 1872.

TRANSLATIONS OF THE BIBLE.

Bengalee—Bible, Carey's Version.	<i>Serampore</i> , 1832 ; <i>Calcutta</i> , 1874.
„ Pentateuch.	<i>Serampore</i> , 1801.
„ Historical Books.	„ 1801.
„ Hagiographa.	„ 1804.
„ Prophetical Books.	„ 1805.
„ New Testament.	<i>Serampore</i> , 1801, 1811.
„ „ „ (Carey's Version)	<i>Serampore</i> , 1813.
„ Harmony of Gospels.	<i>Calcutta</i> , 1822.
Assam—New Testament.	<i>Serampore</i> , 1819.
Burmese—Bible, by Judson.	<i>Maulmain</i> , 1840.
„ Gospel of Matthew.	1815.
Chinese—Bible—Gospel of John (in Chinese).	<i>Serampore</i> , 1813.
„ Romans ; and i. and ii. Corinthians.	„ 1815-16.
Goozuratee—New Testament.	<i>Serampore</i> , 1820.
Hindi—New Testament.	<i>Calcutta</i> , 1868.
Hindustanee—The Pentateuch.	<i>Serampore</i> , 1812.
„ New Testament (H. Martyn)	„ 1814.
„ Four Gospels.	
„ Harmony of the Gospels.	<i>Calcutta</i> , 1823.
„ New Testament.	<i>Serampore</i> , 1865.
Mahratta—The Pentateuch.	<i>Serampore</i> , 1812.
„ Historical Books.	„ 1812.
„ New Testament.	<i>Serampore</i> , 1807, 1811, 1824.
„ Gospel of Matthew.	<i>Serampore</i> , 1805.
Malabar—New Testament.	<i>Serampore</i> , 1813.
Malayan—The Gospel of Matthew, etc.	<i>Enckhuysen</i> , 1629
Together with (in Dutch and Malayan)	
The Ten Commandments	
The Lofsang of Zacharie	(versified, with music)
„ „ of the Angels	„ „
„ „ of Marie	„ „
„ „ of Simeon	„ „
The Creed.	
The Lord's Prayer. &c.	

On the title-page is this note in Dr. Charles Stuart's autograph :—

“This copy of the first attempt to translate and print any part of the word of God into any of the languages of India, being a version of the Gospel of Matthew into the Malay tongue, with the Dutch Translation in the opposite column of each page by Albert Cornelius Ruyl printed at Enckhuysen in Holland A.D. 1629, is presented to Dr. John Ryland for the Baptist Library at Bristol by his most affectionate friend

“Edinb. July 27. 1816.

CHA. STUART.”

Malayan—New Testament.	<i>Calcutta</i> , 1814.
Mooltan—New Testament.	<i>Serampore</i> , 1814.
Orissa—The Pentateuch.	<i>Serampore</i> , 1814.
„ Historical Books.	„ 1811.
„ Hagiographa.	„ 1809.
„ Prophetical Books.	„ 1809.
„ New Testament.	„ 1807.
Persian—New Testament.	<i>Calcutta</i> , 1805.
„ Gospel of Matthew. Translated by Sebastiani.	
Sanskrit—Bible (Volume II.)	<i>Serampore</i> , 1811.
„ „ (Complete.)	<i>Calcutta</i> , 1848–72.
„ Gospels.	„ 1878.
„ New Testament.	<i>Serampore</i> , 1808.
„ Gospel of Matthew.	„ 1805.
Shikh—New Testament.	„ 1811.
Vikanera—New Testament.	<i>Serampore</i> , 1820.

MANUSCRIPTS, ETC.

Robinson (W.), 113 Hymns in Malayan, illustrating the doctrines of Jesus Christ.	1819.
Ryland (John, D.D.), Original MSS.	1786–1814.
Autograph Letter of Schwartz.	
Autograph Letter of Colonel Bie, relating to the Serampore Missionaries.	
MS. Volume accompanying box of Idols, with Letters addressed to Carey.	1803.
Facsimile of Specimens of the Sacred Scriptures in the Eastern Languages. 26 Specimens.	<i>Serampore</i> .



- Discourse on Death of Rev. Richard Burton, Baptist Missionary in India, by John Sheppard. *London*, 1829.
- Present State of the Serampore Mission, &c. *London*, 1829.
- Appeal on Behalf of the Serampore Mission. *Serampore*, 1830.
- Greenfield (William), Defence of the Serampore Mahratta Version of the New Testament. Reply to Animadversions of an Anonymous Writer. *London*, 1830.
- Poynder (J., Esq.), Speech at a General Court of Proprietors of the East India Company, containing Evidence in proof of the direct encouragement afforded by the Company to the licentious and sanguinary system of Idolatry, and demonstrating the net amount of Pecuniary Profits derived by the Company from the tax imposed on the worshippers at the different temples. *London*, 1830.
- News from Afar; or Missionary Varieties; Chiefly Relating to the Baptist Missionary Society—being a republication of the Quarterly Papers of the said Society from 1822 to 1830 inclusive. Illustrated with 36 Engravings, and a Profile of a Native Hindoo Preacher. *London*, 1830.
- Review of Two Pamphlets, by the Rev. John Dyer and the Rev. E. Carey and W. Yates; in twelve letters to the Rev. John Foster, by J. C. Marshman. Together with Thoughts upon the Discussions which have arisen from the Separation, &c. By W. Carey, D.D. And an Appeal by the Serampore Missionaries. *London*.
- No date on title-page. Dr. Marshman's "Review" is dated at the end "Serampore March 25, 1830." Carey's "Thoughts" dated at end "Serampore 17th June, 1830." Two "Letters" follow, continuing the pagination, but apparently printed after the previous part of the pamphlet had been thrown off. Letter from Dr. Marshman to Dr. Steadman, May 14, 1830; and undated letter from Carey to Samuel Hope.
- Letter of Instructions from the Directors of the Scottish Missionary Society to their Missionaries among the heathen. *Edinburgh*.
- Mack (J.), Principles of Chemistry, in Bengalee and English. Vol. I. *Serampore*, 1831.
- Arbitration Proposed by the Serampore Brethren. *Edinburgh*, 1831.
- Report of Committee of Baptist Missionary Society, Feb. 10, 1831.
- Nature and Recent Circumstances of the Serampore Union. *London*.
- Carey (Eustace), Supplement to the Vindication, &c. *London*, 1831.
- Ivimey (Joseph), Letters on Serampore Controversy. *London*, 1831.
- Thomas (John), Life, by C. B. Lewis. *London*, 1873.

GRAMMARS, DICTIONARIES, ETC.

- Carey (W.), Bengalee Dialogues. *Serampore*, 1801.
- Bengalee Grammar. „ 1801.
- Grammar of the Sungskrit Language. „ 1806.
- Mahratta Grammar. „ 1808.
- Mahratta Dictionary. „ 1810.
- Punjabee Grammar. „ 1812.
- Telinga Grammar. „ 1814.
- Bengalee Dictionary. „ 1815.
- Carey (F.), Burman Grammar. *Serampore*, 1814.
- Bengalee Version of Pilgrim's Progress. „ 1821.
- Yates (W.), Sunscrit Grammar. *Calcutta*, 1820.
- „ „ „ 1845.
- Biblical Apparatus. „ 1837.
- „ „ „ 1837.
- Introduction to Hindoostanee. „ 1843.
- „ „ „ Language. „ 1845.
- The Nalodya, a Sanscrit Poem. „ 1844.
- Sanscrit Dictionary. „ 1846.
- Hindostanee Dictionary. „ 1847.
- Introduction to Bengalee. „ 1847.
- „ „ Ed. by Dr. Wenger. „ 1874.
- Javanese Dictionary.
- Amara—Sinha: Sanscrit Dictionary. By Colebrooke. *Serampore*, 1808.
- A Vocabulary, Ooriya and English. By Mohunpersaud Takoor. *Serampore*, 1811.
(Dedicated to Carey).
- Marsden's Malayan Dictionary and Grammar, 2 vols. *London*, 1812.
- Marshman (Dr.), Clavis Sinica (Chinese Grammar, &c.) *Serampore*, 1814.
- Chinese Grammar—Robert Morrison. *Serampore*, 1815.
- The Prubodh Chundrika. „ 1833.
- Grammar of Hindi, Rev. W. Etherington, Missionary, Benares. 1870.
- Johnson's Dictionary. English and Bengalee, by John Mendies, late of Serampore. *Calcutta*, 1872.

TRANSLATIONS OF THE BIBLE.

Bengalee—Bible, Carey's Version.	<i>Serampore</i> , 1832 ; <i>Calcutta</i> , 1874.
„ Pentateuch.	<i>Serampore</i> , 1801.
„ Historical Books.	„ 1801.
„ Hagiographa.	„ 1804.
„ Prophetical Books.	„ 1805.
„ New Testament.	<i>Serampore</i> , 1801, 1811.
„ „ „ (Carey's Version)	<i>Serampore</i> , 1813.
„ Harmony of Gospels.	<i>Calcutta</i> , 1822.
Assam—New Testament.	<i>Serampore</i> , 1819.
Burmese—Bible, by Judson.	<i>Maulmain</i> , 1840.
„ Gospel of Matthew.	1815.
Chinese—Bible—Gospel of John (in Chinese).	<i>Serampore</i> , 1813.
„ Romans ; and I. and II. Corinthians.	„ 1815–16.
Goozuratee—New Testament.	<i>Serampore</i> , 1820.
Hindi—New Testament.	<i>Calcutta</i> , 1868.
Hindustanee—The Pentateuch.	<i>Serampore</i> , 1812.
„ New Testament (H. Martyn)	„ 1814.
„ Four Gospels.	
„ Harmony of the Gospels.	<i>Calcutta</i> , 1823.
„ New Testament.	<i>Serampore</i> , 1865.
Mahratta—The Pentateuch.	<i>Serampore</i> , 1812.
„ Historical Books.	„ 1812.
„ New Testament.	<i>Serampore</i> , 1807, 1811, 1824.
„ Gospel of Matthew.	<i>Serampore</i> , 1805.
Malabar—New Testament.	<i>Serampore</i> , 1813.
Malayan—The Gospel of Matthew, etc.	<i>Enckhuysen</i> , 1629
Together with (in Dutch and Malayan)	
The Ten Commandments	
The Lofsang of Zacharie (versified, with music)	
„ „ of the Angels	„ „
„ „ of Marie	„ „
„ „ of Simeon	„ „
The Creed.	
The Lord's Prayer. &c.	

On the title-page is this note in Dr. Charles Stuart's autograph :—

“This copy of the first attempt to translate and print any part of the word of God into any of the languages of India, being a version of the Gospel of Matthew into the Malay tongue, with the Dutch Translation in the opposite column of each page by Albert Cornelius Ruyl printed at Enckhuysen in Holland A.D. 1629, is presented to Dr. John Ryland for the Baptist Library at Bristol by his most affectionate friend

“Edinb. July 27. 1816.

CHA. STUART.”

Malayan—New Testament.	<i>Calcutta</i> , 1814.
Mooltan—New Testament.	<i>Serampore</i> , 1814.
Orissa—The Pentateuch.	<i>Serampore</i> , 1814.
„ Historical Books.	„ 1811.
„ Hagiographa.	„ 1809.
„ Prophetical Books.	„ 1809.
„ New Testament.	„ 1807.
Persian—New Testament.	<i>Calcutta</i> , 1805.
„ Gospel of Matthew. Translated by Sebastiani.	
Sanskrit—Bible (Volume II.)	<i>Serampore</i> , 1811.
„ „ (Complete.)	<i>Calcutta</i> , 1848-72.
„ Gospels.	„ 1878.
„ New Testament.	<i>Serampore</i> , 1808.
„ Gospel of Matthew.	„ 1805.
Shikh—New Testament.	„ 1811.
Vikanera—New Testament.	<i>Serampore</i> , 1820.

MANUSCRIPTS, ETC.

Robinson (W.), 113 Hymns in Malayan, illustrating the doctrines of Jesus Christ.	1819.
Ryland (John, D.D.), Original MSS.	1786-1814.
Autograph Letter of Schwartz.	
Autograph Letter of Colonel Bie, relating to the Serampore Missionaries.	
MS. Volume accompanying box of Idols, with Letters addressed to Carey.	1803.
Facsimile of Specimens of the Sacred Scriptures in the Eastern Languages. 26 Specimens.	<i>Serampore</i> .



Handsomely Printed, Demy 8vo, sewed, Crayon Wrappers.

RARE AND CURIOUS TRACTS

ILLUSTRATIVE OF THE

History of Northamptonshire.

FACSIMILE ILLUSTRATIONS.

Northampton:

THE DRYDEN PRESS, TAYLOR & SON, 9 COLLEGE STREET.

I.—28 pages, 2/

The Witches of Northamptonshire.

Agnes Browne. } Arthur Bill.
Ioane Vaughan. } Hellen Ienkenson. } Witches.
Mary Barber.

Who were all executed at Northampton the 22. of July last. 1612.

London, Printed by Tho: Purfoot, for Arthur Iohnson. 1612.

II.—8 pages, 1/

Tryals and Condemnation of the Northamptonshire Witches.

An Account of the Tryals, Examination and Condemnation, of Elinor Shaw, and Mary Phillip's (Two notorious Witches,) at Northampton Assizes, on Wednesday the 7th of March 1705. for Bewitching a Woman, and two children, Tormenting them in a sad and lamentable manner till they Dyed. With an Account of their strange Confessions, about their Familiarity with the Devil, and how they made a wicked Contract with him, to be revenged on several Persons, by Bewitching their Cattel to Death, &c. and several other strange and amazing Particulars.

London, Printed for F. Thorn, near Fleet-street.

III.—8 pages, 1/

Births, Educations, & Lives of the Northamptonshire Witches.

Being a true and faithful Account of the Births, Educations, Lives, and Conversations of Elinor Shaw, and Mary Phillips, (the two notorious Witches) that were Executed at Northampton, on Saturday, March the 17th, 1705, for bewitching a Woman and two Children to Death, &c. Containing the manner and occasion of their turning Witches, the League they made with the Devil, and the strange Discourse they had with him; As also the particulars of their amazing Pranks and remarkable Actions, both before and after their Apprehension, and how they Bewitched several Persons to Death, besides abundance of all sorts of Cattle, even to the ruin of many Families, with their full Confession to the Minister, and last Dying Speeches at the place of Execution, the like never before heard of.

London, Printed for F. Thorn, near Fleet-street, 1705

IV.—18 pages, 1

A Brief History of Witchcraft.

With Especial Reference to the Witches of Northamptonshire. Collected in great part from Original Sources. *Fac-simile Illustrations.*

V.—8 pages, 1/

The Remarkable Case of the Duchess of Bedford,

In the Reign of Edward IV., who was charged with having by Witchcraft fixed the Love of the King on her Daughter Queen Elizabeth. Furnished by the Rolls of Parliament of 9th Edward IV. Edited by Thomas Wright, Esq., M.A., F.S.A.

Rare and Curious Tracts Illustrative of

VI.—8 pages, 1/

Relation of a Memorable Piece of Witchcraft,

At Welton, near Daventry, in Northamptonshire. At the House of Widdow Stiff, whose youngest Daughter vomited in less than three days three Gallons of Water and a vast quantity of Stones and Coals. With other Remarkable Actions.

VII.—16 pages, 1/

The Barby Apparition.

Communicated by SIR CHARLES ISHAM, BART., in a Letter to Henry Spicer, Esq.

VIII.—40 pages, 1/

The Gunpowder Treason.

Trials of the Conspirators, Extracted from Cobbett's Collection of State Trials: with Account of their Arraignment and Execution. Also, HISTORY OF THE GUNPOWDER PLOT, Written by King James, Extracted from the first Collection of his Works published during his life-time, by Mountague, Bishop of Winchester.

IX.—12 pages, 1/

The State of Northampton from the beginning of the Fire,

Sept. 20th 1675. to Nov. 5th. Represented in a Letter to a Friend in London; and now recommended to all well disposed Persons, in order to Christian-Charity, and speedy relief for the said distressed Town and People. By a Country Minister. Licensed, Nov. 22. 1675. Roger L'estrang.

London, Printed for Jonathan Robinson, 1675.

X.—24 pages, 1/

Relations of Remarkable Fires in Northamptonshire,

Compiled from Early Manuscripts, Parish Registers, Old Tracts by Eye-Witnesses and Sufferers, Briefs by Royal Authority, Parliamentary Documents, County Histories, Newspapers, &c. From the XIth to the XVIIIth Centuries. *Illustrations.*

XI.—24 pages, 1/

Northamptonshire Topography :

An Historical Account of what has been done for Illustrating the Topographical Antiquities of the County of Northampton. By RICHARD GOUGH.

XII.—8 pages, 1/

Poetical History of the Family of Maunsell.

From the MS. in the possession of Thomas Philip Maunsell, Esq., of Thorpe Malsor, Northamptonshire. With Preface and Notes by GEORGE BAKER, Esq.

XIII.—12 pages, 1/

Architectural Description of Triangular Lodge at Rushton.

With Notes of the Parish Church and of the Tresham Family. By the Rev. W. D. SWEETING, M.A. *Second Edition, Revised. Illustrations.*

XIV.—8 pages, 1/

The Siege of Burghley House by Oliver Cromwell.

A True Relation of Colonell Cromwells proceedings against the Cavaliers. Wherein is set forth the Number of those that were Taken, Kil'd, and Maimed, at his late Victories obtained over them. *London, Printed for Benjamin Allen, 1643.*

XV.—12 pages, 1/

Baker's History of Northamptonshire :

Index Locorum.

The Bryden Press: TAYLOR & SON, 9 COLLEGE STREET, NORTHAMPTON.

XVI.—16 pages, 1/

A Calendar of Papers of the Tresham Family,

Of the Reigns of Elizabeth and James I., 1580—1605. Preserved at Rushton Hall, Northamptonshire.

The discovery of these papers is very interesting. In 1828, on removing a lintel over an ancient doorway in the Great Hall, a handsomely-bound Roman Catholic book of devotion fell out upon the workmen. This circumstance at once led to further examination, and a very large recess, or closet, was discovered in a thick stone wall, of about five feet long, and fourteen or fifteen inches wide, almost filled with bundles of manuscripts, and containing about twenty Catholic books in excellent preservation. The contents of the manuscripts are various, consisting of historical notes, by Sir Thomas Tresham, rolled up with building bills, deeds, and farming contracts and of a portion of the domestic correspondence of the Tresham family between the years 1580 and 1605. In a manuscript letter found amongst them, some light is thrown upon the design of Sir Thomas Tresham in the erection of the singularly unique building, the Triangular Lodge, and the reason of his selecting that peculiar mode of illustrating his favourite doctrine the Trinity. There is strong reason to believe that these books and papers were concealed in the latter end of November, 1605, as the paper of the latest date is a memorandum without a signature, of certain bonds, therein stated to have been delivered up to Mrs. Tresham on the 28th November, 1605, by the writer of the memorandum. Sir Thomas Tresham, to whom and whose connection the papers mainly relate, had died in the preceding September, and his son, Sir Francis Tresham had only succeeded to the title and the estates a month or two, when on November 12th, 1605, he was apprehended on the charge of complicity in the Gunpowder Plot. This doubtless led to the concealment of the papers, whilst those that were strictly political were in all probability destroyed. The papers though not specifically relating to the Gunpowder Plot, contain much valuable information upon the condition and domestic history of the Roman Catholics at that period, their expectations from James I., and their grievous disappointment on his accession, and they throw great light on the causes which led to the conspiracy.

XVII.—22 pages, 1/

A Testimony against Periwigs and Periwig-Making,

And Playing on Instruments of Musick among Christians, or any other in the days of the Gospel. Being several Reasons against those things, By one who for Good Conscience sake hath denyed and forsaken them, JOHN MULLINER, Barber in Northampton.

Printed in the year, 1667.

John Mulliner, being Town and Country talk, determines to clear himself and the Truth of God by giving reasons why he left off making Borders and Periwigs—Youthful longings after the peace of God—Seeks instruction from Simon Ford of Allhallows, but in vain—Inclines towards the Quakers who are suffering persecution—His inclination treated as “a Fancy and a Whimsie, Bewitching and Delusion”—Seeks relief in music but doubts what good its sounds can do him—Burns his musical instruments—As a testimony against his employment, burns a wig before two men whom he had instructed in it—Leaves Periwig making, in which he has suffered much self-condemnation—Rebuts the charge that the Quakers “come from the Jesuits or Papists”—His creed as to doctrine and the Church—A persuasive to Holiness—His relations stirred up against him—Lessons of the great Fire of Northampton, and Storm of Thunder, Lightning, and Hail—Appeal on behalf of the Quakers—His lameness and resignation—Warning against slighting the spirit of God—Urges lowliness and humility—Prays for his calumniators—The futility of persecuting the Quakers and their steadfastness—Closing Appeal.

XVIII.—20 pages, 1/

Lord Spencer's Library, 1870. Entertainment at Althorp, 1603.

A Sketch of a Visit to Althorp, Northamptonshire, the Seat of Earl Spencer, K.G. ACCOUNT OF THE ENTERTAINMENT given to the Queen of James the First and Prince Henry, at Althorpe, on Saturday, being the 25th of June, 1603.

Rare and Curious Tracts Illustrative of

XIX.—52 pages, 1/

Early History of Sunday Schools in Northamptonshire.

A Study of a Rock: but not Geological. A Paper on the Early History of Sunday Schools, especially in Northamptonshire. By the Rev. W. J. BAIN. With Appendix, containing Extracts Illustrative of the Early History of Sunday Schools in Northamptonshire, from Original Documents, &c. *Second Edition.*

A very valuable contribution to the social and religious history of Northamptonshire, and the only attempt yet made to present in any form an account of the establishment of Sunday Schools in the County, from the earliest period, and the subsequent progress of the movement. * * * In 1785 the first Sunday School in Northamptonshire was opened in the town of Wellingborough, and from thence we have a gratifying record of the establishment of Sunday Schools at Northampton, Brixworth, Culworth, Spratton, Creaton, Pitsford, Moulton, Welford, West Haddon, Long Buckby, Floore, Crick, Collingtree, Byfield, Duston, Earl's Barton, Brington, Towcester, Ravenshorpe, Brampton, Pattishall, Brigstock, Corby, Kingshorpe, Rothersthorpe, Weedon, and other places. Many of the details of the management of the Schools are full of a quaint interest, which will henceforth take their place amongst the curiosities of Sunday School life. Amongst rewards given, for instance, we find a hat, a pair of stockings, a handkerchief, a bonnet, &c., and in another instance, children were paid for good attendance. Some of the methods by which the Sunday School was at first supported are novel. At Stony Stratford for example, a dramatic company performed the tragedy of *Jane Shore* for the benefit of the Sunday Schools in that town. These more fully appear in a series of extracts which form the Appendix, and which, relating to the early History of Sunday Schools in Northamptonshire, are referred to in the body of the paper. * * * The collection of these materials has involved much personal labour and research, and being in this form, permanently preserved, they cannot fail to have a very general interest.

XX.—70 pages, 2/6

Memorials of Rev. John Dod, M.A.,

Rector of Fawsley, Northamptonshire; 1624—1645. *Fac-simile Portrait.*

I.—A SERMON UPON THE WORD MALT. Preached in the Stump of a hollow Tree, by the Rev. John Dod, M.A. With Account of the Life of the Author.

II.—THE TEXT OF THREE MS. VERSIONS OF THE SERMON ON THE WORD MALT.

III.—THE WORTHY SAYINGS OF OLD MR. DOD. Fit to be treasured up in the Memory of every Christian. In Two Parts.

IV.—BIBLIOGRAPHICAL LIST OF THE WRITINGS OF JOHN DOD. With Biographical Notice by the Rev. W. D. SWEETING, M.A.

V.—REFERENCES TO BIOGRAPHICAL NOTICES OF JOHN DOD.

VI.—ADDENDA.

The publication of the pamphlet was undertaken at the request of Sir Henry Dryden, Bart., of Canon's Ashby, a copy of the early edition of "The Sermon on Malt," having been sent the hon. bart. by Mr. Albert Hartshorne. Dr. Dod ministered for some time in the parish church of Canon's Ashby, and when he died in 1645, had been twenty-one years Rector of Fawsley, and had attained the ripe old age of 91. Not the least interesting feature of the Memorials is the insertion of the text of the only three known MS. versions of the Sermon on the Word "Malt"—the variations in the versions being worthy of note. The dates of the MSS. are all contemporary with Dod. The work further comprises "The Worthy Sayings of Old Mr. Dod. Fit to be treasured up in the Memory of every Christian. In Two Parts;" a "Bibliographical List of the Writings of John Dod. With biographical notice by the Rev. W. D. Sweeting, M.A.;" and "References to Biographical Notices of John Dod." * * * "It has been sought to preserve in every detail the quaint characteristics of the original editions of the writings here embodied; and to reproduce the quaintest sermon and sayings of this eminent divine in their original garb must meet with the appreciation not merely of the bibliophile and antiquary but of the general public. Certainly this effort to perpetuate the memory of one of our most eminent Northamptonshire Divines, merits the appreciative support of the public."—*Northampton Herald*, October 30, 1875.

XXI.—32 pages, 1/

The Brington Charity Estate.

Schedule of Deeds, &c., belonging to Brington Charity Estate; with an Account of the Charities belonging to the Parish of Brington.

The Dryden Press: TAYLOR & SON, 9 COLLEGE STREET, NORTHAMPTON.

The History of Northamptonshire.

XXII.—58 pages, 1/

Castle. Ashby: Historical and Descriptive.

Sketch of the Castle and Grounds; with Notes of the Parish Church, List of Patrons, Incumbents, &c. Together with Biographical Notices of the Northampton and Compton Peerages. *THIRD EDITION, Revised and Enlarged.*

XXIII.—8 pages, 1/

The Puritans in Northamptonshire, 1590.

A Paper on Puritans in Northamptonshire, dated 16 July, 1590. With Particulars of the "Classies" holden at the Bull in Northampton; and of one Edmond Snape being or pretending to be Curate of S. Peters in Northampton. From the original MS. in the British Museum.

XXIV.—8 pages, 1/

The Rest-less Ghost:

Or, Wonderful News from Northamptonshire, and Southwark. Being a most true and Perfect Account of a Persons Appearance that was Murdred above two Hundred and Fifty Years ago. First about three weeks since, to one William Clarke at Hennington in Northampton-shire, whom it appointed to meet in Southwark, and did there appear to him again, and several others, on Sunday last the 10th. of this instant January. Where it Discovered a great parcel of Money, and some writings buried in the ground, which were disposed off by his Order, and then seeming satisfied it disappeared. This Relation is taken from the said Will Clarks own Mouth, who came to London on purpose, and will be Attested and Justified by Will. Stubbins, John Charlton, and John Stevens, to be spoken with any day, at the Castle Inn without Smith-Field-Barrs, and many others.

Printed for John Millet.

XXV.—8 pages, 1/

Trial, Condemnation, and Execution of Ann Foster.

(Who was Arraigned for a Witch) on Saturday the 22th of this Instant August, at the place of Execution at Northampton. With the Manner how She by her Malice and Witchcraft set all the Barns and Corn on Fire belonging to one Joseph Weeden living in Eastcoat, and bewitched a whole Flock of Sheep in a most lamentable manner, and bewitching all his Horses, with his other Cattle, to the utter Ruin and undoing of the said Joseph Weeden. And also in what likeness the Devil appeared to Her while she was in Prison, and the manner of her Deportment at her Trial.

London, Printed for D. M. 1674.

XXVI.—32 pages, 1/

Rushton: Historical, Biographical, Archæological.

Including Sketches of the Tresham and Cokayne Families, a Description of the Triangular Lodge, and Notes of the Hall, Grounds, and Parish Church. *SECOND EDITION. Illustrations.*

XXVII.—16 pages, 1/

The Northamptonshire Female Dreamer;

Or the Wonderful Revelations of East Hadon, and Ravingthorp: by an Angel. By Sally Sly. 1ST AND 2ND EDITIONS. *Facsimile Illustration.* *Birmingham.*

XXVIII.—8 pages, 2/

A Strange and Lamentable Accident

That happened lately at Mears Ashby in Northamptonshire. 1642. Of one Mary Wilmore, wife to John Wilmore, rough Mason, who was delivered of a Child without a head, and credibly reported to have a firme Crosse on the brest, as this ensuing Story shall relate. *Facsimile Illustrations.*

Printed at London for Rich. Harper. 1642.

The Bryden Press: TAYLOR & SON, 9 COLLEGE STREET, NORTHAMPTON.

Rare and Curious Tracts

A Papisticall Byll.

XXIX.—25 pages, 2/

An answer at large, to a most hereticall, trayterous, and Papisticall Byll, in English verse, which was cast abroad in the streetes of Northampton, and brought before the Judges at the last Assises there. 1570. By Tho. Knell Iu.

Imprinted at London by Iohn Awdeyle.

"It seems that but one copy of this edition is known, which is now preserved in the library of St. John's College, Cambridge. Another, which may be called the second edition, exists in the form of a broadside; but this we should rather be inclined to describe as a separate work, for although the words of the 'byll' are the same in both copies, with the exception of a few minute variations, the answer is entirely different. As the thing is so extremely rare, it was, perhaps, worth while to reproduce it, but its only value is that it is a sample of the low literature of the time. There is no pretence of argument. Papist and Protestant vilify the rival churches in foul language, and beside this there is nothing. The abuse is of the same character as that which may be read in certain quarters at the present day, but much more outspoken than we have it now. That both the controversialists had drunk deeply from the impure fountain of John Bale or the sewers which supplied it seems not unlikely. The Protestant, indeed, refers to him on one occasion. The author of 'The Image of both Churches' had, however, notwithstanding his extreme filthiness, an unmistakable gift of writing powerful English. These low fellows have carried away the dirt only. They had neither of them the power of appropriating the rhetoric which in the original holds it in suspension."—*The Athenæum*, July 9, 1881.

XXX.—32 pages, 1/

Historical and Genealogical Notes

Relating to Northamptonshire, from "Collectanea Topographica et Genealogica;" and "Excerpta Historica." By J. BOWYER NICHOLS.

XXXI.—24 pages, 6d.

Francis Tresham, of Rushton,

The Gunpowder Plot Conspirator: A Tale of the Seventeenth Century. With Notices of the Bocase Tree.

XXXII.—58 pages, 1/

Transactions & Excursions of Royal Archæological Institute,

At their Annual Meeting at Northampton, 1878. Under the Presidency of the Ven. Lord Alwyne Compton. With a Paper on the History of the Town and County of Northampton. By the Rev. W. MONK, Rector of Wymington.

XXXIII.—28 pages, 1/

The Poysoning of Sir Euseby Andrew.

My Opinion at the Assises in Northampton demanded in Court touching the poysoning of Sr Euseby Andrew more fully ratified. Also, My Euidence is open Court deliuered at the Assizes at Northampton 3 seuerall times upon Commaunde. By JOHN COTTA, of Northampton, Doctor in Physicke. From the original MS. in possession of Sir Charles Isham, Bart., at Lamport Hall.

XXXIV.—8 pages, 1/

The Customes of Yardley Hastings,

Set Doune by Henery Chesley, the 24th day of June, in the yeare 1609, in the seaventh yeare of our Lord King James by the Grace of God, &c. These Customes have been knowne in Yardley this hundred yeares and upwards Acknowledged to be true upon oath by the said Henery Chesley and Thomas Creak, and proved by these men upon oath before Judge Yelverton at Easton house, in or about the yeare 1607

XXXV.—23pages, 1/

The Huth Library.

A Catalogue of the Printed Books, Manuscripts, etc., collected by Henry Huth, with Collations and Bibliographical Descriptions. Books Relating to the History of Northamptonshire; or Written by Natives or Residents in the County of Northampton.

Illustrative of the History of Northamptonshire.

THIRD SERIES.

XXXVI.—60 pages, 1/

An Hour among the Echoes of Northampton Castle.

By the Rev. P. M. EASTMAN. Second Edition, Revised. With Appendix of Extracts and Original Documents.

XXXVII.—42 pages, 1/

The Pilgrim Fathers.

The Rise of Puritanism; The Separatists in England (History of the Movement—The Exile Preparation); The Exiles in Holland; The Pilgrims in New England (Their Social Life—Their Religious Life). By the Rev. JOHN OATES.

XXXVIII.—24 pages, 1/6

The Humble Petition of William Castell.

Parson of Courteenhall, in Northamptonshire. Exhibited to the High Court of Parliament now assembled, for the propagating of the Gospel in America, and the West Indies; and for the settling of our Plantations there. Temp. Charles I. With Historical Preface.

The rarity of the "Petition" must be judged by the fact that at a recent Sale at Messrs Puttick & Simpson's, Leicester Square, a copy realized the sum of £10, being bought by Mr. Quaritch.

XXXIX.—60 pages, 1/

Robert Raikes and Northamptonshire Sunday Schools.

Historical and Biographical Account of the Raikes Family, and Notices of the Formation of the Earliest Sunday Schools in Northamptonshire. With Appendix: A List of Publications by Northamptonshire Authors, or issued from the Press in Northamptonshire, relating to Sunday Schools; Books Printed by the Raikes Family at Northampton and Gloucester; a Brief Account of the Originators of Sunday Schools; Historical Notes, etc., etc.

XL.—10 pages, 6d.

The Centenary of Sunday Schools.

Catalogue of Books printed by the Raikes Family at Northampton and Gloucester, and Publications issued from the Press in Northamptonshire, relating to Sunday Schools, &c. Autograph Letters and MSS. Exhibited at the Exchange Hall, Northampton, July 13, 1880.

XLI.—12 pages, 6d.

King Charles at Naseby;

Or, Royalty in Northamptonshire; and what came of it. By F. A. TOLE.

XLII.—56 pages, 2/6

The Baptists and Quakers in Northamptonshire.

1650—1700. By the Rev. J. JACKSON GOADBY, F.G.S. With Appendix of Notes and References.

Rare and Curious Tracts Illustrative of

XLIII.—56 pages, 2/

The Parish Church of Stoke Doyle.

The Petition and Commission of Bp. White Kennett, for the Re-Building of the Parish Church of Stoke Doyle, List of Monuments and Inscriptions in y^e Old Church. From the Original MS. in the Handwriting of the Rev. John Yorke, Rector, 1721. Annotated by the Rev. J. T. BURT, Rector, 1882. With Historical and Architectural Notes on the Parish and Parish Church of Stoke Doyle, by the Rev. W. D. SWEETING, M.A. *Illustration of the Churches and Plans.*

XLIV.—28 pages, 1/6

Historical Sketches of Protestant Dissenters

in Northamptonshire. 1700—1800. From a MS. in the possession of the Rev. G. P. Gould, M.A., of Bristol. Formerly in the Library of the late Rev. George Gould, of Norwich. With Preface and Appendix.

XLV.—16 pages, 1/

List of the Endowed Schools in Northamptonshire.

With Dates of Foundation, Names of Donors, Nature of Gifts, and Annual Value. Abstracted from the Reports of the Commissioners.

XLVI.—18 pages, 1/

Timber-Stealing Riots in the Forests of Whittlebury

and Salcey, in 1727—28. From Original and Official Documents in the Possession of James Herbert Cooke, F.S.A.

XLVII.—72 pages, 2/6

History of the County Buildings of Northamptonshire.

I.—The County Gaol. II.—The County Hall. III.—The Judges' Lodgings. And County Bridewells. By CHRISTOPHER A. MARKHAM. List of Curious Tracts written from the County Gaol; the Gaol Charities; and Addenda. *Illustrations and Plans.*

XLVIII.—84 pages, antique vellum cover, 4/6.

Biographical and Literary Notices of William Carey, D.D.,

The English Patriarch of Indian Missions and the First Professor of the Sanskrit and other Oriental Languages in India. Comprising Extracts from Church Books, Autograph MSS., and other Records. Also a List of Interesting Mementoes Connected with Carey. With Bibliographical Lists of Works relating to, or written by Carey; and pertaining to Baptist Missions in the East, etc. And Addenda. *Portrait and Illustrations of Places Associated with Carey.*

XLIX.—64 pages, 3/6.

Bibliographical List of Northamptonshire Poll Books

and Election Pamphlets, with Particulars of each Election; also List of Parliamentary Pamphlets containing References to the County and Borough of Northampton, City of Peterborough, &c. 1628—1885. With Notes.

The History of Northamptonshire.

8vo, 82 pages, One Shilling and Sixpence.

The Right Rev. W. C. Magee, *Bp. of Peterborough*.

Six Sermons Preached on Special Occasions.

On the Occasion of the Meeting of the Provincial Grand Lodge of Freemasons, 1870.—Northampton Lenten Mission, 1871.—National Religious Education, 1872.—Sermon to Men only, 1878.—Centenary Sermon on Sunday Schools, at the Diocesan Festival, 1880.

8vo, 60 pages, One Shilling and Sixpence.

Old Registers of S. John Baptist, Peterborough.

By the Rev. W. D. SWERTING, M.A. With very Numerous Extracts.

1884

8vo, 12 pages, Sixpence.

A Sketch of the History of the Town and County

Of Northampton. By the Rev. WILLIAM MONK, M.A.

1878

8vo, 100 pages, One Shilling and Sixpence.

Original Tracts Relating to Northamptonshire.

Illustrations.

The Eleanor Crosses.

Mary Queen of Scots, in Northamptonshire.

History of Witchcraft.

A Plea for S. Sepulchre's Church, Northampton.

Sketch of the Gunpowder Treason. On Round Churches.

Relations of Remarkable Fires.

Or Separately Threepence each Tract.

8vo, 36 pages, Sixpence.

Northampton Castle.

An Hour among the Echoes of Northampton Castle. Second Edition, Revised.

8vo, 26 pages, Sixpence.

The New Town Hall, Northampton.

Descriptive Guide to. *Illustrations.*

Crown 8vo, 120 pages, One Shilling.

Northampton, Past and Present ;

A Handy Guide Book, *plan of the Town and engravings.*

12mo, 24 pages, Sixpence.

The Parish Registers of Northampton

And Neighbourhood. By Rev. H. L. ELLIOTT.

12mo, 22 pages, Twopence.

Concise History of Northampton,

From the Earliest Times to the Great Fire of 1675.

12mo, 90 pages, One Shilling.

Early History of College Lane Chapel,

Northampton, with Extracts from Original Documents, etc., etc.

Rare and Curious Tracts Illustrative of

Sm. 8vo, Cloth Extra, (pub. 3/6) Two Shillings; Wrapper, 1/

Early History of the Independent Church at Rothwell,

From the 3rd year of the Protectorate to the Death of Q. Anne. By NORMAN GLASS.

12mo, 32 pages, Twopence.

Geography of the County of Northampton,

By W. G. FRETTON. *Illustrations.*

12mo, 96 pages, Fourpence.

Visitor's Guide Book to Northampton,

With an Historical and Descriptive Account of the Town, by EDWARD PRETTY and G. J. DE WILDE. *Illustrations.* 1847

12mo, 98 pages, Sixpence.

History of Rothwell,

With an Account of the Bone Caverns, by Paul Cypher; and Remarks on the Collection of Skulls by Prof. BUSK. *Illustrations.* 1869

12mo, 252 pages, Fourpence.

Henson's History of the County of Northampton.

Illustrations. All published.

1871

12mo, 14 pages, Sixpence.

The Last Dying Speech and Confession

of the Six Malefactors, who were Executed at Northampton on August 3, 1787.

Single Sheet, One Shilling.

The Culworth Gang.

The Last Dying Speech and Confession of the Six Malefactors, executed at Northampton, 3d August, 1787.

Three Single Sheets, One Shilling.

Particular Account of the Horrible Murder at Burcote,

near Towcester; Trial of Thomas Chamberlain; Execution of Thomas Chamberlain for the Murder of Mr. John C. Newitt. *Woodcuts.*

Sm. 8vo, 256 Pages, (pub. 5/) Two Shillings and Sixpence.

Guide Book to Northampton, and its Vicinity;

With an Historical and Descriptive Account of the Town and Neighbourhood. *Frontispiece of Queen's Cross, Map of ten Miles round Northampton, and Woodcuts.*

12 Illustrations, One Penny.

Album of Northamptonshire Views:

Historical and Architectural, containing The Round Church, Northampton—Brington, the Home of the Washingtons—Althorpe House—Peterborough Cathedral—Castle Ashby Church—Castle Ashby—Queen's Cross, Northampton—Geddington Cross—Rushton Hall—Triangular Lodge, Rushton—Market House, Rowell—Town Hall, Northampton.

The History of Northamptonshire.

Crown 8vo, cloth extra, gilt, (pub. 5/) Two Shillings and Sixpence.

Life and Remains of John Clare,

The "Northamptonshire Peasant Poet;" Including Letters from his Friends and Contemporaries, Extracts from his Diary, Prose Fragments, Old Ballads (Collected by Clare.) By J. L. CHERRY. *With Illustrations by Birket Foster.*

Crown 8vo, cloth extra, gilt, (pub. 5/) Two Shillings and Sixpence.

Rambles Roundabout, and Poems.

Blisworth—Kingsthorpe—Dodford—About John Clare—Holdenby—Gayton—Abington—Rothersthorpe—Cotterstock—Towcester—Green's Norton—Wellingboro'—Great Doddington—Weston Favell—Lamport—Newport Pagnell—Weedon Beck—Barnwell St. Andrews and Barnwell All Saints—Northampton: Bridge Street, The Drapery, The Mayorhold and Horsemarket, St. Thomas's Hospital—Northampton a Hundred Years Ago. By GEORGE JAMES DE WILDE.

8vo, Parts, Wrappers, from One Shilling each.

Architectural Reports and Papers of the Associated Societies of York, Lincoln, Northampton, Bedford, Worcester, and Leicester, colored and other plates of antiquities, early remains, coins, fac-simile of MSS., &c. And Indexes.

Royal 8vo, Half Calf Extra, (pub. 35/) Nine Shillings.

History and Topography of Northamptonshire:

Comprising a General Survey of the County, and a History of the City and Diocese of Peterborough, and a variety of Archæological, Architectural, Agricultural, Biographical, and Geological Information, with a List of the Seats and Residences of the Nobility, Gentry, and Clergy, by WHIELAN. Second Edition. 1874.

2 Vols., 8vo, Cloth, Twelve and Sixpence.

Glossary of Northamptonshire Words and Phrases,

With Examples of their Colloquial Use, and Illustrations from various Authors; to which are added the Customs of the County. By Miss BAKER. 1854

8vo, Cloth, One Shilling and Sixpence.

Report of the Trials to take Tolls

In the Town of Northampton, containing Copies of the Principal Charters in the Possession of the Corporation. 1833

Sm. 8vo, Vellum Boards, Three Shillings and Sixpence.

Historical Memorials of Northampton,

taken chiefly from Unprinted Records. By C. H. HARTSHORNE. *Illustrations.*

Sm. 8vo, Cloth Extra, (pub. 4/) Two Shillings and Sixpence.

Memorials of the Independent Churches in Northamptonshire;

with Biographical Notices of their Pastors, and some Account of the Puritan Ministers who laboured in the County. By the Rev. THOMAS COLEMAN.

The Bryden Press: TAYLOR & SON, 9 COLLEGE STREET, NORTHAMPTON.

Demy 8vo, sewed, Wrapper, 88pp., Price 1/6

DELIGHTFUL HISTORY OF

e entle raft:

AN ILLUSTRATED HISTORY

OF

FEET COSTUME.

WITH

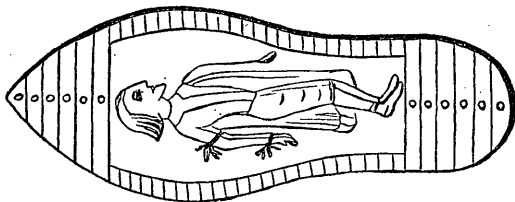
THE PRINCELY AND ENTERTAINING

History of SS. Crispin and Crispianus,

AND OTHER NOTED SHOEMAKERS.

With many Curious Details from Early Records & Tracts.

Frontispiece of "St. Crispin's Day" by George Cruikshank.



Second Edition, Revised and Enlarged.

Northampton:

PRINTED AND PUBLISHED BY TAYLOR & SON.

LONDON: J. R. SMITH, SOHO SQUARE.

BV
3269
.C3T24

TAYLOR

Biographical and
literary notices of
William Carey, D.D.

NOV 25 1871

DAVID KOFFQ

JAN 25 1872

A. V. Donnellan

THE UNIVERSITY OF CHICAGO
LIBRARY



11 357 963

BV 3269
.C3T24

SWIFT LIBRARY

THE UNIVERSITY OF CHICAGO
LIBRARY



11 357 963